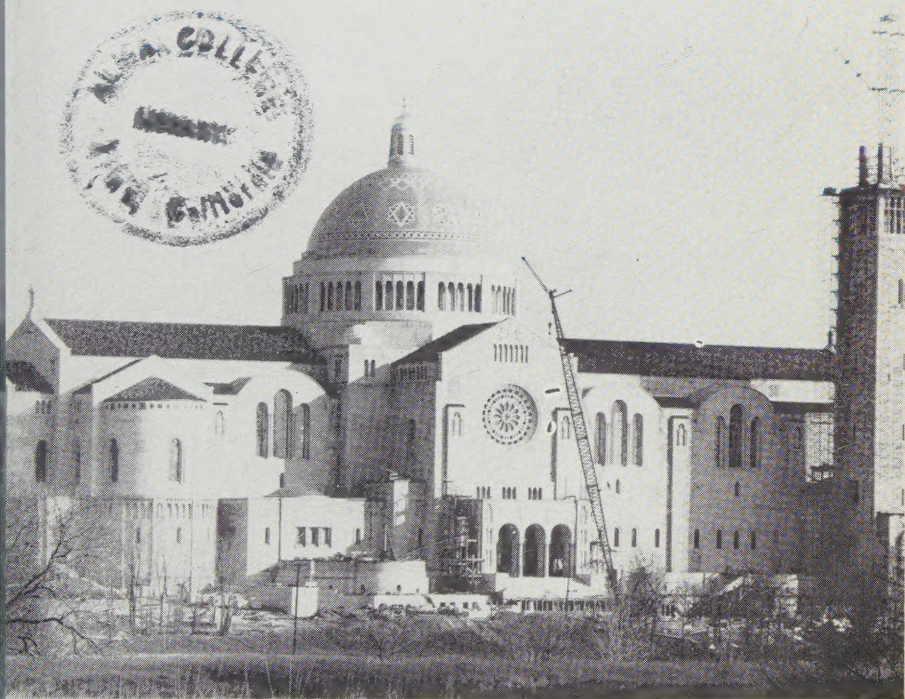


The Priest

Edited By Priests For Priests



Our National Shrine (See page 391)

May, 1959

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Laredo, Texas		
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St. Matthew's Church	\$125,000	\$150,000
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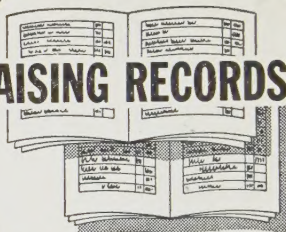
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Population Explosion Predicted

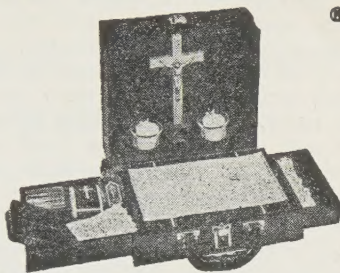
PASTORS and educators must have found great interest in a recent Kiplinger Washington Letter which predicted a jump from our current 175 million population to 208 million within ten years, better than a 20% increase. For us that means we shall need 20% more priests, 20% more sisters and brothers, 20% more classrooms, enlarged churches, etc. But there are other pertinent facets:

"The coming high tide of marriages is now only three years off," says Kiplinger. "Children born in the 40's, when the spectacular high birth rate began, will marry in the 60's. The conspicuous increase will start in 1962. Marriages seem high even now, but by late 60's, at least a third more."

Births will increase from a present 4 million a year to 5 million, with more babies per family. Where we now have 60 million youngsters under 18, we shall then have 75 million. The number of those over 65 is expected to go from 15 to 20 million. This means more shut-ins, more legwork for pastors and assistants.

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is anticipated: "Bigger farms, more machinery . . . and wage lures from nearby plants . . . many of them in the farm areas. Some farmers will even move into the cities, become part-time farmers and commute to the farm to oversee it . . . two jobs held simultaneously."

In the past decade, there has been a 100% increase in college graduates. There will be another 75% increase in the next decade, with the need for closer screening at entrance and during the first two years. Hence we can expect congregations that are in creasingly critical of our sermons and the conduct of parish affairs. More and more we will be preaching to people who have a deeper culture, have toured Europe and

the East, whose interests lie in books, music, and art, and who have become sophisticated by exposure to the finest dramatic and oratorical talent via TV and radio.

To such people the amateur choir will be a crashing bore. Pope Pius XII was certainly abreast of the times in urging that the whole congregation sing the Mass rather than the usual handful of volunteers in the gallery.

The Negro population is expected to stay just about as-is — 10% of the total. Their high birth rate is offset by a high death rate. But the trek from the South is to continue.

There will be more women workers in the decade ahead, says Kiplinger. "They've got to

THE PRIEST

MAY, 1959

VOL. 15, NO. 5

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."

First Epistle of St. Paul to Timothy (iv. 16)

THE PRIEST is published monthly by Our Sunday Visitor, Inc., at Huntington, Indiana. Printed in U. S. A. Entered as second-class matter December 20, 1944, at the Post Office at Huntington, Indiana, under the act of March 3, 1879.

Subscription Prices:

To members of Catholic clergy and religious in the United States, \$4.00 per year, \$10.00 for three years, \$15.00 for five years. Canadian and Foreign postage .50 per year additional. To seminarians, \$3.00 per year.

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Indexed in the Catholic Periodical Index.

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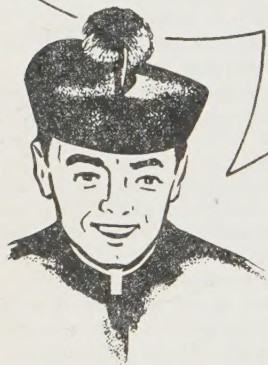
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work, for they need the money, and the growing economy requires that they work. Now 60% of women working outside the home are married and run households. The proportion will rise. Especially women in the 45-54 age group who've raised their children . . . 45% more of them working by late 60's."

Despite higher prices, Kiplinger predicts that people will be able to afford more things. But he closes on a philosophical note: "These material things . . . will they bring more genuine happiness?" he asks. "The question needs a lot of pondering . . . there is no ready-made answer."

Varia

NOTRE Dame will be the site for the 1959 North American Liturgical Week, under the patronage of Bishop Pursley of Fort Wayne, our publisher. The theme: Instruction on Sacred Music and Sacred Liturgy. It will run Aug. 24 through the 26th. For full information write to Father William Leonard, S.J., at Boston College.

* * *

In a newspaper filler we read lately that with a full-time enrollment of 43,478, the University of California is the country's largest educational institution. Next comes the State University of New York with 29,772 students; the College of the City of New York with 29,279; and the University of Minnesota with 26,568.

* * *

A heading in a recent issue of the London Tablet must have studded Douglas Woodruff's hide with goose-pimples: "Amavit eum Do-

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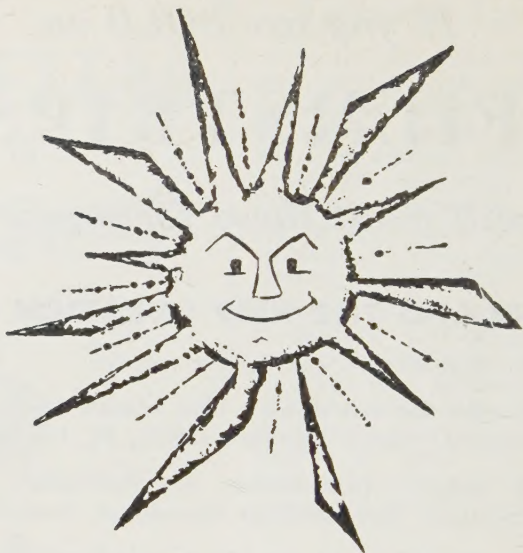
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Millstadt, Ill.	St. James	New School Parish Hall	\$ 35,000	\$ 67,950
E. St. Louis, Ill.	St. Joseph	Church ren.	\$ 60,000	\$102,168
Centereach, N. Y.	Assumption, B.V.M.	New Church & Audit.	\$ 50,000	\$ 92,418
Huntington, N. Y	Huntington K of C	New Club- house Youth Center	\$ 25,000	\$ 27,000
Rutland, Vermont	Mt. St. Joseph Academy	School Addit. & Expansion	\$350,000	\$385,715
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minum," it read. This recalled the late Bishop McAuliffe of Hartford, who ordered a whole printing of his seminary publication destroyed because it featured a student effort entitled "Amor Divina."

* * *

Father M. Basil, O.C.S.O., Abbot of Our Lady of New Melleray, Dubuque, Iowa, has acquired a few copies of old Catholic Directories and would like to swap duplicates with anyone who might be interested.

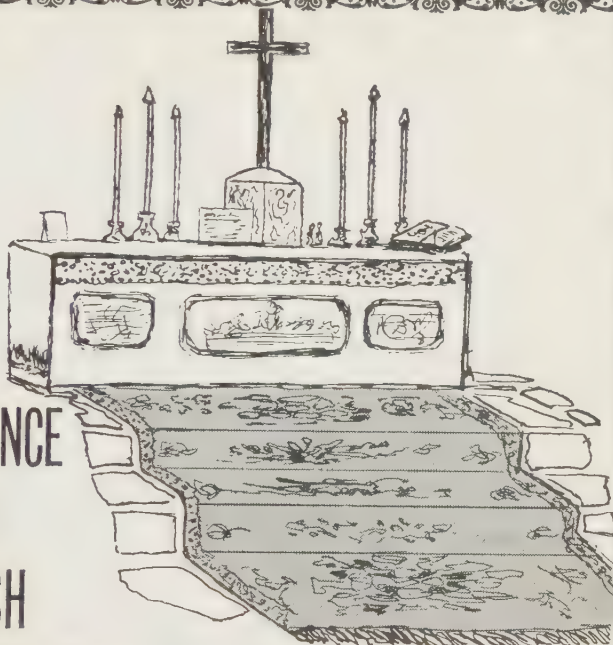
* * *

The Jesuit director of an Indian retreat house needs appropriate books for the library, especially copies of the New Testament and the Imitation, along with any other material suitable for spiritual reading. Address:

Rev. Albert Z. Muthumalai, S.J.
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Madras 28, India

The Catholic University

HERE are some random facts which caught our eye from a recent fact sheet prepared by The Catholic University of America. We thought they might be of interest to you as well and we pass them on pretty much in a haphazard way. The Catholic University, which is a charter member and the only Catholic member of the Association of American Universities, has over 17,000 living alumni. Among them are 58 members of the Episcopate in the continental United States, 150 teachers in 48 major seminaries, more than 350 priests with doctoral degrees in



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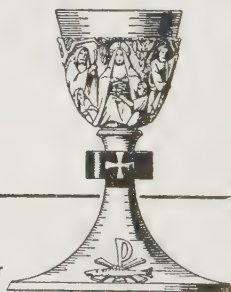
Canon Law, and more than 75 directors and assistant directors of diocesan Catholic Charities. In addition, more than 40 alumni are presidents of institutions of higher education.

As for a breakdown of the student enrollment, for the autumn semester (1958) there were 1,038 priests, brothers and seminarians, 260 sisters (there certainly seemed to be more than that in our time!), 1,485 lay men, and 1,087 lay women. There were 115 priest students in Divinity College, 97 diocesan priests from 60 dioceses, and 18 priests from 10 different religious communities. Besides the U.S., 47 foreign countries were represented in the overall picture.

There are 86 houses of study of religious institutes of men and of women grouped around the University: 55 of these belong to religious communities of men, and 31 to religious communities of women.

As for the John K. Mullen Memorial Library, it now comprises 538,637 volumes, including bound periodicals. Though there must be considerable duplication, the libraries of the houses of study of religious communities around the University contain approximately 400,000 additional volumes.

At commencement, June 1958 1,011 earned degrees were conferred: these included 76 doctorates, 461 masters, 69 licentiate and 405 baccalaureates. It will be



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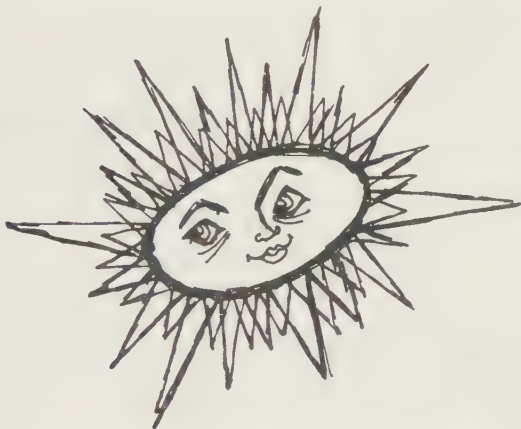
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noted that The Catholic University is preponderantly a graduate school; the ratio obtains more than two-thirds graduate degrees to less than one-third undergraduate degrees — which is unique among all the universities of America.

For Your Information

WE have the following from NC-News Service:

In his diocesan bulletin Bishop Pierre Marie Theas of Tarbes and Lourdes issued the following statement regarding the creation at Lourdes of an organization called the Center of Marian Documentation:

"This association, although it has a Marian goal, and hence a spiritual one, was organized without the approval or knowledge of the Bishop of Lourdes. Hence Catholics ought in conscience to refrain from belonging to it in any manner whatever and give it neither gifts nor contributions."

The Paris daily *Le Monde* published an article stating that the association was a branch of *Opus Coenaculi*, a Roman organization which offered to bear the expenses of the construction of the newly completed Lourdes underground basilica named for St. Pius X.

Neither Bishop Theas nor *Opus Coenaculi* officials have made any statement in this connection.



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Vocation Vacations

WE read that another 60 boys entered or are waiting to enter English seminaries, thanks to a "vocations vacation" plan started in London last year by the Claretian Fathers.

The Claretians offered a week's free holiday last summer to 50 boys at their scholasticate of Highcliffe Castle in Hampshire close to the English south coast. There was seabathing, boating, and horse-riding for the boys, plus plenty of good food and indoor recreations. There was also daily Mass, and most of the mornings were devoted to retreat conferences. So great was the response that the Fathers had to increase the 50 boys to 63.

Father Joseph Gamm, who planned the holiday, has stated that 60 of those boys are now either in seminaries or have been accepted for entrance. Of these, 36 are studying or have been accepted for the secular priesthood. The other 24 are spread among 15 religious congregations, including the Claretians.

Father Gamm is so pleased with the result that he is planning two similar free vacation weeks next August taking about 80 boys in all, ages between 11 and 18. All they have to do is to write to him stating their case and agreeing to pay their own railway fare to and from Highcliffe. Preference will be given to regular altar servers.

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company has just observed its 200th birthday in Philadelphia, reporting quietly that it has paid out all policy claims over two centuries. Mercy has sometimes had to temper justice and the company has overridden the findings of doctors, detectives, coroners' juries, and undertakers upon occasion. The name of the company is the Presbyterian Ministers' Fund, which writes the usual forms of life insurance but limits them to Protestant ministers, foreign missionaries, theological students, and certain members of their families.

The fund has grown steadily over the years. It was originally entitled the Corporation for the Relief of Poor & Distressed Presbyterian Ministers and for the Poor & Distressed Widows & Children of Presbyterian Ministers, but now only about one-quarter of the policies are held by members of the Presbyterian denomination. As of December 31, 1958, the Fund had \$200,740,150 worth of insurance outstanding and assets of \$71 million with about 60,000 policy holders who share in the profits through dividends. Thomas and Richard Penn, sons of William Penn the founder of Pennsylvania, chartered the original fund.

Authorization for the Dialogue Mass

AN article in a recent issue of (English) *Clergy Review* suggested that a rector of a church

Continued on page 436

It happened at . . .

ST. PHILOMENA

LAKE KATRINE, N. Y.

- Of ten fund raising firms interviewed, MWO was selected by the Rt. Rev. Msgr. Joseph F. Connolly, pastor, to plan and direct the St. Philomena Fund Raising Campaign.
- MWO set a minimum need of \$150,000. At the close of active solicitation, \$151,706 had been realized in pledges.
- St. Philomena is a new parish. Proceeds from the fund raising appeal will be used to help finance part of the construction cost for a multi-purpose room with an Eucharistic Chapel.

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from the 150,000
 weekly readers of the

AVE MARIA magazine
 published by the
 Holy Cross Fathers
 at Notre Dame, Indiana

THE PRIEST

THE PRIEST

MAY, 1959

VOL. 15, NO. 5

Editorial Comment

'Wedemeyer Reports!'

ANYONE who has read *In Flanders Fields* by Leon Wolff, recently published, rises from the book with mingled thoughts of horror and compassion. It is a full-length discussion of the Battle of Ypres in WW I, an inept exercise in strategy which not only gained the British nothing but literally wiped out their younger generation, including the flower of their aristocracy, boys trained at Eton, Winchester and Downside, undergraduates from Oxford and Cambridge. They walked nonchalantly into certain death, wave after wave of them, systematically, methodically mowed down by the fire of enemy machine guns.

It was Field Marshal Sir Douglas Haig's idea. Britain's War Cabinet knew it was ill advised. Lloyd George fumed and fussed, but there was no one with courage enough to face down and dismiss the foolish old Marshal. Col. Charteris, his intelligence chief, was so overawed by the crusty Sir Douglas

that he even falsified the facts, telling him only what he wanted to hear.

Wolff draws a devastating picture of Sir Douglas, in an immaculate and faultlessly tailored uniform, having tea far behind the lines while his boys were floundering and in many cases actually drowning in mud. In an epilogue, he shows the old man comfortably finishing out his days playing golf on his Scottish estate.

It was Charteris, incidentally, who invented the atrocity story of the Germans making soap and munitions out of cadavers. "I intended the story for the Orientals," he said later. "Their ancestor worship, you know. It never occurred to me that the Americans would swallow it. I thought they were more intelligent."

The Crucial Battle

It is a truism that we are living in a time the like of which has never been seen before. We are front and center in a battle

for men's minds. Now as never before it is vital that we have the truth, and yet there is an active conspiracy not just to conceal the truth but even to rewrite past history. The communications media are concentrated in the hands of a few men who are thereby enabled to manipulate the emotions of the American public practically at will.

Complicating the problem are the activities of an alien power bent on capturing the nation and hence deeply interested in the climate of American opinion. By means of hidden operatives strategically situated in our society, they are able to establish patterns of thought and bring terrific pressure to bear against those who refuse to conform with those patterns. In fact, the non-conformist is *eo ipso* stamped "controversial" and his thoughts are rendered suspect before he even ventures to express them.

Ralph de Toledano of *Newsweek* tells how this sleeper apparatus "operated silently during the Hiss case when — from the bars of Wall Street clubs to the comfortable reaches of Park Avenue — its poison dripped down every day and in every way, never defending treason but always besmirching those who exposed it. Editors and editorial writers on great newspapers, commentators, artists and entertainers — those responsible for the propaganda fallout which deforms the minds

and thoughts of people in these terrible times — are included in the sleeper."

"In the past four years," he says, "anti-Communists in this country have been systematically discredited and destroyed. With wise looks and smart sayings, those with specialized knowledge have been driven out of the market place of ideas. By innuendo, they find themselves deprived of standing in the intellectual community. They are accused of being 'hysterical,' of 'seeing Communists under beds,' of having lost a sense of proportion. And in time, they are elbowed out of the scholarly projects, the entertainment field, the bookstores. Foundations, which control so much of the nation's intellectual life, shun them.

"This is not accident," says De Toledano. "It is all planned — the work of the sleeper, but never sleeping, apparatus — and in most cases those who carry out the plan do not know that they are being manipulated."

The whole article is well worth reading. It can be found in the April issue of *American Mercury*.

Talent Misused?

Getting back to the notion of conformity: General Albert C. Wedemeyer has broken through this pattern with his best-selling *Wedemeyer Reports!*, a carefully written narration of

the not inconsiderable role he played behind the scenes in the strategy and diplomacy of WW II. Although his work was for several weeks among the ten best-selling non-fiction works across the nation, it still has not been reviewed by *Time*.

The General is a man of stature and he writes with sincerity. But his book brings us right back to Ypres with its hundreds of thousands of casualties and the old Light Brigade concept that theirs was not to reason why, but only to do and die. Wedemeyer often had to expend his talent and energy in directions which, as it seems to this present writer, he now tells us he knew were wrong—as indeed did all the “brass” who facilitated the Red liberation of Berlin, Prague, and Vienna, the forced repatriation of the anti-Communist Russian refugees, and all the rest of it. And they later hung the German generals at Nuernberg for following the very principles which they themselves had used and would use for decades to cover their own reprehensible actions: “Orders are orders.”

In our presentday world of new political techniques and mass publicity leverages, the unknowing are at the mercy of the knowing as never before, and it is not at all impossible that a clique wholly alien in aims to the interests of the nation could gain the symbols and controls of power, masquerad-

ing as the “government” of the nation while, in reality, exploiting it as a colony for their own private aims.

This raises the question — it has been raised before — as to how far a man of integrity may be morally and patriotically bound to pursue a course he privately knows to be injurious to his country, a course which he may know has been achieved by mass deceit as to events and total concealment of real objectives.

There are few with the stature and the courage of a MacArthur, who locked the Communists out of the postwar Japanese government in direct defiance of express orders from Washington; or like the Naval Intelligence officers who, ordered to disband its Red Desk and destroy its files, deliberately disobeyed the order and carried the files to safety on their own backs.

‘Private Interpretation’?

But — you ask — what sort of a nation would we have if “private interpretation” of right and wrong orders prevailed in our armed forces? Let us provide at least a partial answer by a counter-question: What sort of world and what sort of national security do we now have, when thousands of Americans in varying degrees of knowledge of the planned deceptions previous to WW II docilely accepted the chicanery as a matter of duty?

Then after all the efforts to get us into the war were realized by its promoters, those Americans who knew took pride in doing well, as Wedemeyer did, what their conscience told them should not be done at all!

Wedemeyer's first chapter implies the thesis that the declaration of war following Pearl Harbor conferred on American foreign policy a sort of *sanatio in radice* — which means that when you carry provocation of infamy to the point of inviting conflict, the provocation itself becomes patriotic sanctity.

Resolution of moral obligations clearly called for personal choices *before* Pearl Harbor, both for the purpose of averting it and of saving America from our present dangerous situation.

It will be said that these men had their careers to think of. But this asks us to accept the moral rectitude of a setup whereby a group of unscrupulous schemers could ask men to risk and if need be to sacrifice their lives, while the call of patriotic service to the nation in a real and unpretending sense, and a moral obligation to Christianity as a whole, must be declined lest careers be damaged.

And so we return to Ypres and the conclusion, mournful amid the needs of our time, that the typical Anglo-Saxon, and for the most part all men of Western Europe, generally, have no end of courage for going

over the top into machine gun fire, but practically none for facing the spittle of printer's ink from a minority-dominated press and the hired snarls of commentators on equally alien radio and TV.

In our present crisis, the breed with an alien ideology, who may be lesser in the fortitude of the battlefield, but who stand superior in ideological tenacity of purpose and in contempt for public denunciation, are likely not only to win the contest, but also to harness the man of old-style conventional patriotism to help win it for them.

The martial valor of our traditional soldier seems to have as its inevitable accompaniment an inner shrinking, amounting to cowardice, in facing the smears that the typical adepts of the alien-minority press can heap on him. He would rather be brave with the sword, knowing that he is wrong, than feel his knees quake under a smear attack, however certain inwardly of his own spiritual rightness.

Thus it seems that the traditional and perhaps hereditary quality of our courage is not merely an inadequate defense for Western man confronted by new ideological weapons contesting for dominance, but actually serves to effect our own defeat as exploited against us.

There is much to be learned from a thoughtful reading of *Wedemeyer Reports!* —R.G.

The National Shrine of the Immaculate Conception

A progress report

G.J.G.

RECENT visitors to Washington have been surprised and delighted at the progress made on the National Shrine. As shown on the cover of this issue, the dome is now completed and the Knights of Columbus campanile grows almost a foot a day. Not shown in the picture is the front face of the building, which is dominated by the most majestic sweep of steps imaginable.

THE PRIEST takes pride in the fact that the late Archbishop Noll was a leading spirit in pushing this project and that by his own personal efforts he raised \$450,000 from the good people of his diocese and devoted readers of OUR SUNDAY VISITOR.

Director of the Shrine, appointed by the hierarchy, is the Rt. Rev. Msgr. Thomas J. Grady of Chicago.

The dedication is scheduled for November, during the annual Bishops' Meeting. Father John C. Selner, S.S., S.T.D., president of the St. Gregory Society of America, is in charge of the music, which will be provided by a choir drawn from the religious houses surrounding the campus.

The following presents Msgr. Grady's answers to a few questions:

Will the Shrine be entirely completed for the dedication?

No. Eleven chapels are being omitted. They will be built later, six on the west side, five on the east side. Part of the east and west walls will be torn down again so that these chapels can be added to the main building. They are omitted because of lack of funds.

Most of the interior will be unfinished. However, the main altar will be in place. At a later date, all the walls will be covered with marble, seven interior domes with their pendentives will receive mosaics, the three apse areas will receive fifteen altars and mosaics on the lower level and three enormous mosaics above. The ornamentation of the interior of the Shrine will cost almost as much as the erection of the exterior.

How much will the Shrine cost?

Nearly \$3-million was spent on the crypt. About \$15-million is being spent on the outer shell. All told, it will probably run to a total of \$30-million.

Who is the architect?

In June, 1919, the firm of Maginnis & Walsh was chosen to draw up plans for the Shrine. These have been followed very

closely. Mr. Eugene F. Kennedy, Jr., was made a member of the firm in 1941. Since 1954, the firm has been Maginnis & Walsh & Kennedy. Mr. Kennedy is the only surviving member.

The design of the Shrine is original. It is not a copy of any existing church. To harmonize with the classical atmosphere of Washington, its style is Romanesque and Byzantine.

Who is building the Shrine?

The crypt was built by Charles J. Cassidy Co. of Washington. The upper church is being built by John McShain of Philadelphia.

How is the Shrine being built?

Like the ancient cathedrals of Europe. No structural steel whatever is used, only masonry, brick, tile, stone. The lower exterior courses of stone are granite. Most of the stone is Indiana limestone. The roof is mission tile. The dome is pychrome tile.

Who is paying for it?

The Catholics of America by voluntary contributions. With very few exceptions, all large donations have come from organizations which represent thousands of individuals. The "average man" is building the Shrine.

Who pays for its daily upkeep?

Again, our friend "the aver-

age man" — visitors who put money in the little collection boxes, subscribers to the *Salve Regina* or the *Shrine League*.

Who decided to build this Shrine?

The Bishops of the United States. At the suggestion of Bishop Thomas Shahan, Rector of the Catholic University, the Bishops decided to raise up a great monumental church in honor of the National Patroness of our United States. The Shrine is a permanent symbol of our love for her and a permanent plea for her help.

Who owns it?

The Bishops of the United States own and operate it through episcopal committees and various priests.

What are its dimensions?

Length, outside, 459 feet.
 Length, inside, 339 feet.
 Width, outside, 240 feet.
 Width of nave, 58 feet.
 Height of Campanile, 329 feet.
 Height of roof, 120 feet.
 Height of dome, 237 feet.
 Height of dome, inside, 159 feet.
 Height of nave, inside, 100 feet.
 Diameter of dome, outside, 108 feet.
 Diameter of dome, inside, 89 feet.
 Capacity seated, approx. 3,000.
 Capacity total, 6,000.

The Return of a Prodigal

An apostate priest
restored

ANTHONY ELENJIMITTAM, O.P.

ON the road to Damascus many have been hit by the resplendent Light from up above; they fell aground, turned to God, converted to Christ, and they became pillars of the Church Catholic. In every age, in every clime, the hunting of souls by the hound of Heaven continues; and in the souls of converts there takes place literally a *metanoia*, the change in mental outlook and attitudes, aspirations and urges, which is consequent upon that conversion and which is nothing short of a complete reversal of values, a thorough catharsis of heart and soul, a spiritual generation, literally a second birth from worldliness to Godliness, from the sense-sex-gold-intoxicated world to God-lit peace of soul, and unalterable, true and lasting happiness of man.

The story of conversions from a sinful life to virtue and holiness in God and in His Church is told and re-told everywhere in the world. The psychology behind conversion from vanities to God, the Reality, is a thousand times more thrilling than the most thrilling romance of worldlings, simply because the joys, ecstasies and happiness of the soul

are incomparably superior, more real and thrilling than any sense-sex romance of the rabble. Unlike the cosmetics and coquetry that hide reality and advertise an illusion, the charm, beauty and attraction of saintliness and holiness, springing from the true conversion of a human being to God, are real. They are a faint echo, an overflow of that world of happiness and joy that reign in the heart of man after his conversion.

Each convert has a unique story to tell, even though the psychology of conversion, in its broadest essentials, is the self-same, whether in the East or in the West, in the ancient times or in this Atomic Age. Discrimination between the fleeting and the Permanent, time and Eternity, worldliness and God is basic. But as the individual experiences have unique backgrounds, their stories of conversions are always new and refreshing, the eternal romance of the soul with God sung differently, played under various scenes and settings.

Many people say that I am a convert, because, after three years of my sacerdotal ministry in Europe, I lived and worked exclusively with the non-Catholics, and in India

Father Elenjmittam's article comes to us from Bombay.

with the Hindu-Buddhist people; and now, since the last three years, I am back to my priestly ministry, pastoral duties in the parishes, re-instated fully to the normal priestly functions and life. I am a convert, most certainly. But not in the sense many understand it. I humbly acknowledge to be a convert, because from my sins I want to be cleansed and fully freed through the mercy of God. This in its moral and spiritual sense. Doctrinally and philosophically, I think I am a convert, because both as an ecclesiastical student at the Angelicum in Rome, and during my priestly ministry in Italy and England from 1936 to 1943, I underwent a deep crisis, a crisis of conscience, of mind and heart, of my deepest self and soul. Outwardly it might seem to be a tension between my Indian blood and Catholic faith, a dichotomy between the East and the West.

A Spiritual Crisis

Along with the best that a Catholic international college like the Angelicum in Rome could offer me, I had, on my own, drunk deep from the Indian scriptures, our philosophical systems and theologies. India's cultural heritage is mine, because I am a child of that country. Equally, the Catholic life in its entirety is also mine, because I am a child of the Church. For some time I felt I could be wholly

and fully loyal to both Mother India and my Mother Church. At a second stage, I found it difficult to be wholly and fully loyal to both the Indian culture and the Catholic civilization. Then came the third stage when I honestly felt that loyalty to Indian philosophy and culture would displace loyalty to the Catholic Church in India. This third stage was reached in the year 1943. It was then that I felt that any further exercise of my priestly ministry would be nothing but sheer hypocrisy, opportunism and worldly diplomacy. The concentration camp and internment I experienced in England for political reasons aggravated the soul-crisis within me.

I was then staying at the Blackfriars Priory in Oxford. I tried to explain to my Father Provincial, the late dear Fr. B. O'Driscoll, the state of my inward hell. With great paternal sympathy and love he advised me to pray and wait or even go to some other Dominican House instead of walking off from the Order.

"Outwardly, as far as I can judge, there is nothing to justify your wish to stay outside the Dominican Order," said my Provincial.

"But inwardly there is a volcano that is bursting within my soul," I replied.

Anyway, quite against the will and advice of my superiors, on 7th September, 1943, I

walked off from the Blackfriars Priory after my morning Mass; and I went to London with no desire to return to the Order until I regained peace of my soul, and I could honestly say: "I am true to the Light I see, true to my conscience, true to both my Mother Church and my Mother India."

Once the anchor is lifted, one cannot visualize where the tiny barque of the soul would be going in this storm-tossed world. Politically, I was then an extreme Leftist, more left than even the Communists, verging towards a kind of philosophical anarchism of the type represented by Kropotkin, Henry Thoreau, Leo Tolstoi and their likes. In fact, when I became a speaker in Hyde Park in London in 1944-45, I chose the Anarchist Platform set up by Frederick Lohr, a close friend of mine who was then conducting the London Forum. I am glad to say that Frederick was received into the Catholic Church in the year 1952, three years before I was finally reinstated in my priestly ministry, after a full decade of odysseys and oddities of a life taken literally as an intellectual and spiritual adventure.

Being born and brought up in a Catholic family, with centuries of Christian traditions in Cochin, in the present Kerala State—the first Communist state in Free India—I took it

into my head that I did not know sufficiently well about the hundreds of other non-Catholic sects and churches of Europe. So I set out on the task of studying from within the various Protestant churches, from the extreme leftist Unitarians and Quakers on the one side, to the Non-Conformists and the Anglo-Catholics of England. That was a study not from books but from life, by living and working with those who professed that faith. Experience, certainly, is far more valuable than theories and books.

Leftist Associations

While in England, forced by the bread-and-butter problem, I was brought into the inner circle of workers. I had to work in a factory while in Cambridge, and then as a journalist in London. My experiences in the East End slums of London and the workaday struggles of life brought me into closest associations with the leftist political movements and leaders of Britain. I knew Regini Palme Dutt, the Communist Leader, Fenner Brockway, Reginald Sorrenson, Harold Laski, and other leftist politicians and philosophers.

In September, 1945, I got a chance to return to India, where I was not allowed to come back "until on such a date as may be specified by the Secretary of State for India," as the British Home Office had

informed me. In October I found myself back in my own country, still brimming with juvenile enthusiasm and idealism to help the political, spiritual, social, and economic emancipation of my Motherland.

As soon as I reached India I contacted a number of bishops stating to them my case and expressing my desire to work within the framework of the Church if I could, but from outside, if necessary. All the bishops I contacted only told me: "You are a fugitive Dominican and you must return to your Order. As there is no Dominican Order in India you must return to your own superiors of the Roman Province and settle your case with them." There are Italian and Indian Dominicans working in West Pakistan; but I am *persona non grata* to the Pakistan Government, as I joined heart and soul those who opposed partition of India on religious grounds.

So after a few days of hesitation, prayers, and doubts, I decided to work in India without returning to Italy, even when my good Roman Provincial, as far back as 1946, wrote to me to say that he would receive me back if I decided to return to Italy.

Now began my odyssey in India, through deserts and pasture lands, through the thick and thin of Indian life. My first love was the Brahmo Samaj, the theistic reform

movement begun by Ram Mohun Roy (1772-1833), which pioneered social, educational, and religious reforms in Hinduism along the western Unitarian lines. I worked with the Samaj for nearly two years as its propagandist and as the editor of the *Indian Messenger*, the English weekly organ of the movement. I felt enriched through my association with the Samaj.

Unitarianism Abandoned

My romance with the Samaj lasted for two years; but the Hindu Unitarianism which the Samaj represented was soon outgrown. I felt restless because I knew, in the heart of my heart, that I could not sing my song on a monotheistic monochord, but in the harmony of all phases of the Absolute Truth—*Veritas Prima*—which is a Catholic mind. Unitarianism at its best is nothing more than the treatise *De Deo Uno* in Catholic theology. But man needs something more than mere Fatherhood of God and Brotherhood of man.

Gandhiji was still alive; and my old ambition to live and work with him found an opportunity when I accepted an invitation from the American Friends Service Unit to do relief work in Noahali. Suffice it to say that during those weeks God gave me an opportunity to know that Indian Socrates, that Hindu Francis of Assisi, from close quarters.

I consider him the greatest man I have so far known on this planet.

Shifting from Hindu religious leftism under the spell of Mahatma Gandhi, I was drawn to a much broader and all - comprehensive religious synthesis between East and West. Then I got associated with Theosophy, that once-powerful mystical blend which attracted to its fold so many intellectuals and religious souls thirsting after the Bread of Life. But soon I outgrew Theosophy also, as I once outgrew Christian Science and Spiritualism which I experimented with while in England. But my association with the Buddhist Society in India has left a permanent imprint on my mind—its lofty ethics, the wonderful life of Buddha and its spiritual energy both in its *Hinayana* and *Mayahayana* forms, corresponding roughly to the Protestant and Catholic versions of Christianity in the West, which sustains the spiritual life of the main bulk of the Asian population.

Years passed by quickly, and I was holding on to the last raft of salvation, the Ramakrishna Mission founded by the great Swami Vivekanand (1862-1902), but based on the teachings of Sri Ramakrishna. I stayed in various Ramakrishna Mission centers. At a stretch I stayed at the Ramakrishna Mission Institute of Culture in Calcutta for two full years,

drinking deeply from their literature. By an irony of human psyche, while many Hindus believed that I would now become an ardent missionary of Neo-Hinduism, my study and experiences only threw more light on Catholic Christianity, enabling me to see my old, ancient Mother in all her beauty, splendor, historicity and realism, her supernatural life and natural and rational grounds. Hinduism and Catholicism, the Ganges and the Jordan-Tiber rivers run parallel; but they never meet except in Christ. If Hinduism is a sea of religious experiences and doctrines, then the Catholic Church is an ocean. If Hinduism and Buddhism have fertilized Asia, Christianity has fertilized the world through the baptisms of water, desire, or fire.

Disillusionment Sets In

Subconsciously, psycho-analyzing the state of my soul in 1953, I became a thoroughly disillusioned politician and journalist. India won her independence; but we are not marching to the promised land, but hurtling toward doomsday, both politically and economically. Excepting Gandhi, all the leading politicians in India I knew disappointed me. Newspaper journalism lost all its hold on and charm for me, after being the joint-editor of an English daily from Calcutta, the editor of half a dozen

monthlies and weeklies, and a free-lance journalist for over a decade.

As I was approaching the gateway to Damascus, I fell to the ground. I was done with the world, with religious experiments and political and journalistic adventures. The dark night was past and I could sense the dawn in the East. The risen Christ was at my doorstep knocking, calling. Christ's kingdom grew resplendent before my eyes and the universal Catholic Church, Mother of all nations, races and cultures of the world. I met an Ananias at that time, Valerian Gracias, the Archbishop of Bombay, who proved more helpful to me than was St. Ambrose to Augustine. Cardinal Gracias was the first bishop who cheered me up, who sent me to make a closed retreat, and then invited me to stay in a hermitage at the Retreat House, Bandra, Bombay. I resigned my post as the Director of the R.L. Trust Research Institute for Eastern Philosophy, and the editorship of the *Libertarian Quarterly*, and retired to the Retreat House on 3rd September, 1952.

Two years and eight months I had to wait in silence, prayer, study, reflection and penance at my hermitage before Peter's See in Rome could regularize my position and re-instate me in my priestly vocation and duties, thanks to the efforts of His Eminence Cardinal Gracias

of Bombay, and the late Most Rev. Leo Kierkles, C.P., the first Internuncio in Free India. Thirty-two months of quasi-closed retreat at the Retreat House gave me the needed silence, study, thought and meditation to see for myself what the Catholic Church is *per se*, and what she means to me. Those months brought me back to the normal routine of priestly life. That was my second novitiate in life, a novitiate which persuaded my Superiors in India to take steps to regularize my case with my Dominican Order and the Holy See. Peter in Rome did not ask a word about my deeds and misdeeds in the past, the six "nationalist books" and over 700 articles I had published during the decade of my wanderings. Peter, like Our Lord, could only say: "Go in peace, sin no more." On May 8th, 1955, I said my second First Mass at the Retreat House, beginning anew my full-fledged priestly ministry in the various parishes of Bombay.

In the West, if a Christian layman or priest lose his faith, he can become only a pagan with a thin veneer of humanism, rationalism, and Greco-Roman ideals. But in the East, I have known a few Christians who have embraced Hinduism or Buddhism, which are religions with a history, culture, and civilization older than Christianity. When I re-dis-

covered my Mother, the Catholic Church, it was through the grace of God. When I strayed far away from her, it was through my own fault. But when I became a full-fledged Catholic again, Catholicism was no more a childish faith or a birth-religion; it was the fulfilment and peak of all I had found as great and valuable in other religions and cultures. Like Christ, the Church also says: "I came not to destroy, but to fulfill." If some Christian missionaries destroy, uproot, and upbraid non-European religions and cultures, it

is their crime, not the Church's, which shines resplendent in spite of our failures.

By becoming a Catholic I know I am only salvaging and ennobling all that I held dear in my national culture and civilization, in that Hindu-Buddhist world which is mine by blood, temperament, and race. I am a Christian because Christ the God-Man died for me and saved me. I am a member of the Catholic Church because that is the Kingdom which Christ founded, where I find my fulfilment, my peace, and my joy.



Sample of Humanity

We make our friends; we make our enemies; but God makes our next-door neighbour. Hence he comes to us clad in all the careless terrors of nature; he is as strange as the stars, as reckless and indifferent as the rain. He is Man, the most terrible of the beasts.

That is why the old religions and the old scriptural language showed so sharp a wisdom when they spoke, not of one's duty toward humanity, but one's duty toward one's neighbour. The duty towards humanity may often take the form of some choice which is personal or even pleasurable. That duty may be a dissipation.

The most monstrous martyrdom, the most repulsive experience, may be the result of choice or a kind of taste . . . But we have to love our neighbour because he is there—a much more serious operation. He is sample of humanity that is actually given us. Precisely because he may be anybody he is everybody. He is a symbol because he is an accident.—G. K. Chesterton.

To Bridge the Gap

V. REV. ANTHONY P. WAGENER

Priests for
South America

ONE-THIRD of the world's Catholics live in Latin America; some 150 million baptized Catholics in Latin America are served by only three per cent of the world's priests.

Furthermore, population throughout Latin America is increasing at a rate greater than elsewhere on this globe. South America is potentially one of the world's richest continents with virtually limitless, untapped natural resources.

Like a sleeping giant Latin America today is coming out of hibernation. This continent of teeming millions is experiencing a period of social transition, change, and revolution unparalleled in the history of nations.

It is with this backdrop that we must face spiritual realities in Latin America. Latin America, though neglected and weakened today, can and will be a vital force in tomorrow's world.

From the voyages of Paul to the journeys of Xavier; from the time of the North American martyrs to the present age of bringing Christ's Truth to Africa and Asia, the Church through her missionaries has won converts and souls at the price of blood and tears. The mission-

ary usually encounters crude paganism, superstition, hostility, persecution, and even martyrdom. In such a climate of pain and suffering the Church has advanced.

Not so in spiritually neglected Latin America. Here today's missionary is welcomed with eager anticipation and expectancy. Instead of hostility he meets with a warm reception. The problem is unlike other missionary conquests of the Church: The millions in Latin America want the missionary. It is not a case of planting the faith on faithless soil; they already have the faith. It is simply a question of reviving the dormant faith already there. These millions of baptized await the sacraments of the Church.

Latin America of today is in transition. New social, economic, and cultural values are evolving; old standards are changing, even abandoned. This social ferment poses a challenge to the Church: the Church, too, may be abandoned as part of the old order unless immediate stop-gap measures are adopted to forestall the wholesale loss of faith to millions of Latin Americans. There is real danger that Latin America's deep-rooted Catholic heritage will be discarded. Decades of spiritual

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neglect due to a frightening shortage of priests must be overcome. More priests must be obtained. From where?

Perhaps locked in the mind of God is the master design to call the youthful Church of the U.S., not long ago a mission territory herself, to reclaim the millions of neglected souls spiritually withering in parts of Latin America. We speak of our own priest shortage in the U.S., but ours is largely a relative shortage — in Latin American countries the need is absolute.

Compare U.S. priestly vocations with Bolivia for example. This country with nearly four million baptized souls will not ordain a single diocesan priest this year — or next! The Archdiocese of Rio de Janeiro with three million Catholics has had entire years with no ordination of a diocesan priest. In parts of Brazil, Bolivia, and Guatemala, to name a few, a single priest may have spiritual charge of 25,000 to 100,000 souls. For many, baptism is the first and last sacrament received. Through no fault of their own there is no confession, no communion, no matrimony, no extreme unction.

Much Misinformation

Unfortunately these facts are little known or appreciated in the United States. Much information we get is misinformation. Such glowing statistical reports on the number of parishes, churches, and chapels in

Latin America as recently published by the Society for Spanish-Latin American Priestly Cooperation are at best dangerously misleading. Recently a national Catholic weekly proclaimed in headlines: "Latin American Priest Scarcity Problem Wanes," basing its claim on a similar statistical report.

These reports do not mirror a true present-day picture. They are reflections only of past Catholic vitality. They are inaccurate, based on invalid data, making their conclusions not only worthless but grossly misleading.

Many of the parishes included in these surveys are abandoned or woefully understaffed; they are empty shells of past glory; these churches and chapels are too often in a state of hopeless disrepair; many are mere convent or monastic chapels, non-parochial; others are museum pieces no longer in use, mere relics of past Catholic traditions with no relation to present conditions; only a fraction of the priests included in these reports are engaged in parish work.

The faith can be saved in Latin America only by the grace of God, and by hundreds of U.S. diocesan and religious priests and millions of U.S. dollars — all rushed with a sense of urgency to the spiritually neglected areas of Latin America. This apostolate will bridge the gap between the old and the new order in this period of

change and social revolution. Only such an all-out immediate effort will provide the Church in Latin America with sufficient time to recruit native priestly vocations, to strengthen her seminary training, to reinstate the sacred bond of family life and unity, and to reawaken the dormant faith of millions.

Protestants Are Busy

If the Church in the United States is neglecting our fellow-members of Christ's Mystical Body in portions of Latin America, Protestant sects are not. Today thousands of Protestant ministers, mostly from the fanatical "Bible belt" of the United States, in waves are invading these priestless areas. Their followers become numerous among the baptized Catholics who have been abandoned and thus become easy prey to heretical sects with the promise of economic and social gain, the prospect of learning English in a Protestant school — all at the price of apostasy. For example, only 25,000 of Guatemala's 3.5 million people are Protestants today; the rest are baptized Catholics. Yet, there are over 400 Protestant ministers in Guatemala, but considerably fewer priests. Another example closer to our shores: In Havana, Cuba, 70 Protestant ministers are working in the territory of one Catholic parish attended by four priests. Protestant efforts are quite ineffec-

tive and fruitless in areas served by a priest even under the most severe handicaps. In priestless areas the number of Protestants daily grows.

Priest-missionaries from the United States have made their way in recent decades to Latin America to attempt the spiritual rescue of their brothers to the South. They share much in common with these gentle and religious people. The climate largely agrees with U.S. priests; Latin Americans have great respect for U.S. citizens and the U.S. priest shares this treasured respect to the highest degree. This bond is even more intimate for the Western Hemisphere in this age of space travel and international tension.

There are now some 350 Maryknoll Fathers in South and Central America. They represent the largest U.S. missionary effort in Latin America, working chiefly in Bolivia, Peru, Chile, and Guatemala. These missionaries are diocesan priests bound together in community life. Their efforts have been rewarded beyond measure. American Franciscans, Jesuits, and Dominicans, to name but a few, have priests in the rich Latin American vineyard.

Secular Volunteers

Yet another important phase in the mission of reclaiming the faith in Latin America was launched two years ago. U.S. diocesan priests, financially supported by their home dioceses-

es, entered this field of Catholic evangelism. Archbishop Joseph Ritter of St. Louis released three of his priests who volunteered for mission work in Bolivia — Fathers Andrew A. Kennedy, David A. Ratermann and Andrew B. Schierhoff. With Father Kennedy as pastor, the St. Louis trio assumed the responsibility of starting the new Christ the King parish in Bolivia's capital, La Paz. This parish, with some 20,000 souls, was cut out of the San Pedro parish staffed by the Maryknoll Fathers in La Paz. Prior to the division, San Pedro counted some 75,000 souls within its boundary.

Last May Archbishop Ritter released two more of his diocesan priests — Fathers Joseph J. Ryan and Daniel P. Stretch, who left for the Bolivian missions. With this added help the St. Louis group hopes to start another parish in the Campo area outside of La Paz among the Ayamara Indians.

The St. Louis priests went to La Paz with a five-year agreement of the Archdiocese to build, staff, and finance any new parish they undertake. After this five-year period the contract can be renewed. Their plan is to build a parish and eventually turn it over to native diocesan priests as they become available. Then they will move on to another priestless area to build and staff another parish. In recent weeks the St. Louis priests purchased the

ground for their proposed quarter - million - dollar U.S. - style parish plant to consist of a large church, elementary school, convent, rectory, and possibly a high school later.

In September, 1956, Bishop John P. Treacy of La Crosse, Wis., held departure ceremonies for one of his diocesan priests, Father Joseph Walijewski, who volunteered to labor in the Santa Cruz, Bolivia, diocese. There a Bronx native, Maryknoll Missioner Bishop Charles Brown, is Auxiliary Bishop. Bishop Treacy's agreement for Father Walijewski is based on a three-year contract. After that time Father Walijewski is free either to return to his home diocese of La Crosse or to extend his missionary stay in Bolivia. Last July, Bishop Treacy released another La Crosse diocesan priest, Father Aloysius Wozniak, who is assisting Father Walijewski in his new Holy Cross Parish, Santa Cruz, Bolivia.

Great Results

On May 3 Father Walijewski blessed and dedicated his new Church of the Holy Cross to serve his 10,000 Spanish-descendant parishioners in Santa Cruz suburbia. His church was built with funds from the Lenten sacrifices of the children in his home diocese of La Crosse. His parish borders the "green hell" of the tropical Bolivian jungles, while La Paz, where the St. Louis priests work, is about 12,500 feet above sea

level, high in the Andean Mountains. The Santa Cruz diocese counts 230,000 Catholic souls; it now has only 13 diocesan priests, six of whom are octogenarians.

In both the St. Louis and the La Crosse projects the priests began to offer Mass among the people in the countryside with the thought of starting another parish in the future.

Cardinal Cushing of Boston recently announced that he would send five of his diocesan priests to start a new parish outside the city of Lima, Peru. This is the first effort of a newly founded foreign mission society comprised of diocesan priests.

When Our Lord was about to feed the multitude with five barley loaves and two fishes, Andrew with disbelief asked Him: "What are these among so many?" Some may ask the same question of the work of these few U.S. diocesan priests among the vast multitudes of spiritually neglected children of Latin America.

But this is just a beginning which has established a pattern and a precedent; it is the launching of a plan. Who would think of U.S. diocesan priests as missionaries in Latin America? Yet there they are and they are excellent missionaries. There they must go in great numbers if the faith of Latin America is to be saved. After two years in Bolivia, Father Ratermann says: "If every dio-

cese of the United States could send one priest to Latin America the continent would become a vibrant, living part of the Mystical Body of Christ in a few years. Catholic life would soon grow to such an extent that these priestless Latin American countries would be sending their own priest-missionaries throughout the world."

'Miracle Priests'

U.S. priests enjoy boundless confidence and trust with Latin Americans. Every American padre to them is a "miracle priest" who can do "the impossible." They recognize his "know-how" ability in parochial administration and organization and they acknowledge his zeal for souls and his love for his people. That wins them, without qualification.

It seems to us that the U.S. diocesan priest has an added mission to accomplish in Latin America; he alone can restore the status, dignity, and confidence of the faithful in their own native diocesan priesthood. The present lot of the native diocesan clergy is an unhealthy and difficult if not impossible one. His condition is so unfortunate that most good Catholic parents actually dissuade their sons from any vocation to the diocesan clergy. This unhappy situation has an historical explanation. In the early years of Spanish evangelism in Latin America, the diocesan priests

Spanish landlords; then by subsidies from the state; now by no one. The native diocesan pastor has inherited a tradition of non-support from his own people, many of whom, though willingly generous, are themselves impoverished. Thus, the native diocesan priest faces the grim prospect of sheer poverty, loneliness, and solitude in his zealous but often feeble attempts to be a pastor of souls to the thousands committed to his charge. It will take time to break down the barriers of these undesirable traditions and to restore the diocesan clergy once more to a position of public respect and influence.

The Church of Latin America can flourish with an even more vibrant life than she enjoyed

during the Spanish colonial period and before the onslaught of Masonic liberalism. But she still needs the healing medicine of time to develop a native clergy and to raise the cultural and economic level of her people. The Church in Latin America, as elsewhere, will never be secure until she has her own native clergy. This must be done within the next decade.

But to guarantee her convalescence from chronic spiritual ignorance and social and economic disabilities, she must receive the therapy which today's U.S. diocesan priests are best prepared to administer. The U.S. diocesan priest can and must bridge the gap between the old and new order, now in transition in Latin America.



Basis Of True Patriotism

The sense of universal brotherhood, which Christian teaching awakes and keeps alive in our minds, is not opposed to the love of a man's country and of the glorious memories it has for him. It does not forbid a man to work for the promotion of his country's prosperity and of the advantages which it lawfully enjoys. God has established an order of charity which binds us to love better and to cherish more those who are bound to us by special ties.—Pius XII.

'My Day'

ROBERT J. VOIGT

How to use it

THE span of man's life, lengthened through science, is 68 years; a woman's, 73. Yet this span is only an average. Individuals either live far beyond this average or die much sooner. St. Philip Neri, the savior of Roman youth, lived to be 80. St. Alphonsus Liguori — that sickly man — died at the age of 91. On the other hand, St. Charles Borromeo, who kept the Protestant Revolt out of Italy, died at the early age of 46. St. Thomas Aquinas — the "dumb ox" whose bellying was heard the world over — died when he was 49.

In between these two extremes am I — an American priest, a pastor. I have nothing to say regarding the length of my life, but the use of the time God gives me is completely in my control. On the proper use of my lifetime depends my eternal beatitude. Our Lord tells me to use time well, for the "night is coming when no man can work." I should use my time as a shrewd merchant uses his chances for profit.

On particular occasions, in specific problems, a person should take out time to ascertain the will of God. To do the known will of God is quite definitely using time well (Eph. 5:16).

Father Voigt writes from Pierz, Minnesota.

Greater efficiency in the pastoral clergy does not necessarily mean more activity nor does it mean study and study only. It means a happy combination. "Activity" is the great American fallacy. The nature of the activity and its purpose are secondary. And the sedentary life or contemplation is equated with laziness.

The prudent pastor will go against the tide of activity and imbue the parish with moderation. Further, he will delegate to parishioners the work that can be done just as well or better by the laity: taking up subscriptions for the diocesan paper, delivering chance books, running bingo parties, putting on bazaars. Other activity, which is clerical by its very nature, remains a personal prerogative of the pastor: counseling in family quarrels, staving off invalid marriages, handling the alcoholics.

When the priest has been convinced his efforts are useless, he commends the unfortunate souls to God and goes to another home where his help will bring results. He will have fallen-aways and lax Catholics mixed in with the good sheep. He cannot save all — for this would force the will — but his partial failure gives him the necessary humility to assure

more success with other parishioners.

Study Is Necessary

If the pastor judiciously delegates some activity to the laity and prudently limits his own activity, there will be time left for study.

The parish priest should know a little about everything (within limits, of course) and everything about a little (his own field). The country pastor need not know much about Consolidated Breeders, but he should understand the nature of antifertility pills and the morality of their use. He should subscribe to — and read — a few professional magazines, spot-check his dogma and moral books, and not lay his Bible aside. He might motivate himself in regard to the latter by St. Jerome who said, "To be ignorant of Scripture is to be ignorant of Christ."

The parish priest must study the Scriptures and harmonize the various passages in his own mind. Then he can help others less versed, for the Scriptures are difficult in sections.

But how can a person do serious study in a big parish midst telephone-calls and doorbells? These disturbances throw his mood out of gear. Granted. But to be prosaic, where there is a will there is a way. One lady, a college graduate with six children, sets aside the afternoon from 2:00 to 4:00. This is her Quiet Hour. During this

time her children must either nap or play outside. During this time she gets in her reading. Now a pastor could, for example, change off with the assistant at "minding the store" for a few hours each day. During this time he could do his studying.

Extremes of the Day

Some parish priests simply cannot accomplish much studying or writing during the day. If so, there are still the early morning hours or the late evenings. Some mornings a priest has a late Mass (a wedding or a funeral). If he tries to sleep till 10:00, he feels miserable. Instead he sleeps just one extra hour — which gives him psychological satisfaction — and then he "slaves away" at his desk the next three hours, knowing well that the rest of the day at the wedding will be lost.

Some parish priests need extra sleep to endure the "heat" of the day's work, so they say. But a person can easily deceive himself on this point. Man must re-create his body — true. But sleep is not the only means. Re-creation to a large extent comes from a change of work. When a person tires at his desk, he makes a few parish calls or checks on the accomplishments of the janitors. Then some fresh air! Then back to the desk!

As for sleep itself, Fr. Narciso Irala, S.J., a psychologist, has some sound advice in his

I man + *Our Sunday Visitor*

RAYMOND R. CAMERON, 3275 Blaine Avenue, Detroit, has been instrumental in leading more than 100 persons into the Church.

"In 1924," says Mr. Cameron, "I became interested in sending literature to missionaries through a letter which appeared in *Our Sunday Visitor* from a priest appealing for copies of the paper. This started me searching Detroit churches for leftover copies. With the permission of the respective pastors, I collected over 300 *Visitors* weekly.

"The editor of *Our Sunday Visitor* furnished me with additional names of poor missions and institutions badly in need of papers. Every Monday I rolled up ten bundles and mailed them to missions in the Philippines and Tennessee, a Veterans' Hospital in Kansas, a parish in Texas and other places. After about six years the supply at the churches gradually stopped, as the parishioners were buying all the copies.

"As the priests often wrote, telling me of the great good the papers were doing, I couldn't abandon my large spiritual family. So I subscribed for the *Visitors* and have had them mailed directly from the publishers. Since 1924 I have been responsible for sending out over 500,000 copies.

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"After a month I call at each home and say, 'I'm a member of our neighborhood St. Theresa's Catholic Church. I'm delivering the *Sunday Visitor* to you and many of our non-Catholic neighbors without cost as part of the nation-wide Crusade for God and to help remove any possible misunderstanding concerning Catholic belief and practice.'

"I then ask if they wish to continue receiving the paper. The majority want it continued. Of the minority, some are sincere practicing Protestants, while others are not interested in any religion. Their *Visitors* are taken to other homes and thus by a process of elimination I obtain a complete list of interested readers.

"I later invite the regular readers to our parish Information Forum. Seven have already been baptized and more are under instruction."

BUNDLE RATES

National Edition — 3 cents per copy

National News Edition — 3½ cents per copy

OUR SUNDAY VISITOR

Huntington, Indiana

popular book: *Achieving Peace of Heart*.

"For adults seven hours (of sleep) are recommended, although, according to noted authors and the experience of many, only five hours would be sufficient" (p. 122). He says further, "An afternoon nap is advisable only when it is a truly restorative sleep, when it does not impede digestion or stop you from promptly falling asleep at night" (p. 123).

A Little Exercise

The busy priest might stay at the desk all day long or run from one active duty to another. He would not take time out for golf. Possibly his reason is pride. He fears the humiliation that the people will put him into the category of the so-called golfing priests. But the stark fact is that he needs some recreation. If he gets it, he can do his work more efficiently. And golfing, if you look at it soberly, is enforced exercise. So it is good, provided it is not overdone.

A person golfs to get exercise, to get out into the fresh air, to be out in the sun. These things also bring him joy. And joy is the swimming pool in which we should bathe every day.

There is an urge in man to do absolutely nothing. At the same time his heart tells him he ought to do something. So he does the least possible: he plays cards. A priest is human in this respect too.

Card playing can be whole-

some recreation, but a priest should limit the number of times he plays — possibly once in two or three weeks — and should limit the playing time in each session — in advance! Then this schedule should be kept. Turn a deaf ear to those who want another round before quitting, for that is the opening wedge. Playing into the wee hours is tiresome and destroys efficiency for work the next day. It is no longer recreation in any shape or form.

To play cards without money is like working without a paycheck. The game is only interesting if the chips are backed by U.S. currency. But the stakes should be reasonable — the amount the average lay person in the area would wager. No more. Then you feel more comfortable on the way home and at the altar in the morning. Even though St. Camillus de Lellis lost his shirt in a card game (the first one literally to do so), you need not imitate the saints in every phase of their life.

Social Life

There may be several weddings scheduled for the week, plus a neighbor's house-warming, plus the investiture of a new monsignor (I can get there for the dinner). This will be a busy week! When this amount is crowded into a week, a short cut should be taken somewhere so that the quota of work for the week will still be done. Af-

ter all we need not be popular-hounds!

To have a check on social life, a person might recall the words of St. Jerome. "The more I go out among men, the less a man I am." In another passage he even says, "If a person is often invited to banquets and does not refuse, he is easily despised!"

Recreation — cards, golf, social life — should be just that: re-creation. It is time taken out from active duty or study to re-create the body and rest up the mind — for further work! Once that principle is lost sight of, recreation can easily go out of

bounds and become sinful. To this another quotation may be added from Fr. Irala's book: "Idleness and the lack of an ideal produce more neurotics than work ever does" (p. 107).

The priest, striving for happiness, should focus his attention upon the good use of time in the pursuit of his multiple duties. Time well used is the principal source of his happiness. This happiness is even increased when he reflects upon the thought expressed by Cardinal Manning in *The Eternal Priesthood*: "Next to grace, time is the most precious gift of God."

His Guardian Angel?

A native of Somersetshire and a convert from Protestantism, the Venerable John Hambley arrived from Douay on the English mission in 1585. Arrested, he spent two years in prison and was then condemned. In terror at his death sentence he promised to yield to what the judges required, which was practically tantamount to denying the faith. Great hereat was the jubilation of the heretics, and not least that of the judge. But while the priest was standing between the constables, like the rest of the condemned, there came up to him (for the assizes were held in booths in the open) a certain unknown man, who, after placing some letters in his hand, at once withdrew, no one preventing him, which in itself was a kind of miracle.

Father Hambley read and reread them, until at length he broke into tears and gave signs of being strongly moved, but refused to give the contents of the letters or the name of the bearer. The next morning before the judge he expressed his shame for his promise of conformity, was sentenced, and bravely won his martyr's crown.

Although these letters restored him to a right mind, yet neither the writer nor the bearer have ever been discovered, and many believed that they were brought by his Guardian Angel. He was hanged, drawn, and quartered for his priesthood at Salisbury about Easter, 1587, in the reign of Glorious Oriana, Good Queen Bess. — **Bowden's Mementoes.**

A Community of Afflicted Nuns

ROBERT REID, O.P.

They live for us priests

THERE was nothing unusual about the room. It was bright, cheerful, and plainly furnished. In the far corner near the window two white-robed nuns worked quietly. One was propped up in bed, reading aloud from an open book to another who skillfully transcribed her words into braille. One of them was a chronic, bed-ridden invalid; the other, completely blind. The door to the room opened quietly and another nun entered in a self-propelled wheelchair and carefully guided it to the corner where her two companions were working. She picked up the completed braille plates and left quietly as they continued their work.

What was this place? The infirmary of some great convent? Were these nuns the hopelessly ill members of some large community? No. These disabled sisters were not the exceptions in their community—they were the rule! They were members of the unique Congregation of Jesus Crucified, which is dedicated not to the care of the sick, but to the sick themselves.

On the morning of April 11th, 1930, five young women gathered before the Altar of the Compassion in Paris' Basilica

of the Sacred Heart. At a Mass there, these women, under the leadership of a young French girl of Polish descent, Suzanne Wrotnowska, dedicated themselves to form a new religious institute composed of the sick and infirm who would offer their suffering as a continuation of Christ's redemptive passion and death on the cross.

Soon afterward, the new group received the approval of Cardinal Verdier, Archbishop of Paris, and in 1933, Rome gave them permission to wear a religious habit and take public vows. They were approved as a religious institute and, in 1950, the institute was erected as a religious congregation directly subject to the Holy See. The Congregation of Jesus Crucified, under the able direction of its foundress, Mother Marie des Doleurs, has established four convents in France and one in the United States.

The members of the congregation are cloistered and their life is a contemplative one, based on the Mass, the Divine Office, and fraternal charity. The sisters follow the Benedictine Rule as closely as possible, which means an exact observance of obedience and silence, regular work for all according to the limits of their strength, and great attention to the Sac-

The author writes from the Dominican House of Studies at the Catholic University.

red Liturgy. On special feasts of the Church, the sisters have a High Mass (which they sing themselves) in place of their daily dialogue Mass. They chant Vespers and Compline on Sundays and feastdays, often singing Matins as well.

In liturgical matters, as in all other phases of the community's life, discretion is the guiding principle. Choral rubrics have been modified for the physically disabled, while the blind sisters use braille office books. The seriously crippled attend in wheelchairs or on couches in a special section of the chapel reserved for them. Some can attend only a part of the Office, while others cannot come at all. Nevertheless, all are able to join with their sisters in spirit, both by offering their sufferings for the sins of men and in the hour given over each day to mental prayer.

Frequent Processions

Processions hold a place of honor in the congregation and are held outside whenever possible. Exposition and adoration of the Most Blessed Sacrament take place each Friday in addition to the weekly Holy Hour. Well qualified experts in Gregorian Chant have stated that the singing of the sisters is of the highest caliber, despite their physical handicaps.

In addition to these acts of the liturgical life, each sister is required to do some manual work each day. There are no

lay-sisters in the congregation and each sister helps in performing the necessary household duties as well as gardening and other outside work. The superior and her medical advisors determine the amount and type of work to be done by each one. Some may work for only a few minutes each day, but nevertheless all participate in some way in this phase of community life. In addition to ordinary household chores, the sisters also perform many more specialized duties such as the compounding of medicines, laboratory work and nursing; the sisters make their own clothing, repair their shoes, knit, embroider, bind books, raise animals, and even print in braille. Two of the French convents have opened dispensaries to treat the sick of neighboring villages who would otherwise be without care. The carefully-planned schedule of community life allows ample time for rest and recreation, too.

One very special and wise rule of the Congregation forbids the sisters to discuss their illnesses with anyone other than the superior or infirmarian, and even then, only when necessary. This prudent regulation keeps the convents of the congregation from taking on the aspects of hospitals or sanatoria with chapels attached. In the words of Mother Marie des Doleurs: "As it is, every sister realizes that by never

speaking of her own troubles and by presenting a smiling face she is contributing in a positive way to the health and vitality of all the rest. Thus, instead of an atmosphere of mutual commiseration and self-pity, we have one of contagious charity; and instead of habitual discouragement and inertia, a moral climate of initiative and enterprise which many visitors remark on."

Expert Medical Care

But this does not mean that the Sisters of Jesus Crucified are "Christian Scientists"—far from it! Superiors must leave nothing undone to relieve the sufferings of the sisters and, if at all possible, obtain a cure. The best medical care and equipment available are provided for the nuns. In this matter, the congregation has been most fortunate in obtaining the services of many distinguished French Catholic physicians who, according to their traditional custom, have done this work without charge.

However, the sisters are not to be unduly concerned about themselves and must take the remedies prescribed without question. This attitude of detachment (and the consequent freedom from anxiety) often results in marked physical improvement and rids many of a possible inferiority complex or sense of being useless which may have been acquired during long periods of enforced

idleness while at home. It might be mentioned, too, that the sisters do not "discriminate" against healthy people. Women in perfect physical condition are sometimes admitted if they have a vocation to the work of the community.

Actually, the Congregation of Jesus Crucified is composed of several different groups:

The Cloistered Choir Nuns, who are the core of the Congregation and perform the works and live the life described above. Their habit consists of a white tunic, scapular, cord, black veil and choir mantle. A light-colored wooden crucifix hangs suspended from the neck.

The Regular Oblate Sisters who share the liturgical and community life of the sisters but also act as intermediaries between the cloistered nuns and the outside world. They perform the external works of the congregation to which they bind themselves by a consecration which is first annual and later perpetual. They wear a gray habit similar in design to that of the choir nuns.

The Secular Oblates are persons who are attracted by the spirit of the congregation, but who are unable to enter it because they are kept in the world by marriage or some other obligation. After completing a period of probation, they are made active members of the congregation by receiving a rule adapted to their par-

ticular state in life and by making a consecration similar to that of the Regular Oblates. They wear no special habit, but receive a small silver cross as a mark of their consecration.

The Union of Jesus Crucified is an association of invalids who have a very light and mitigated rule and who receive a monthly publication prepared by the sisters. (This bulletin is also printed in braille for the blind members.)

The Friends of Jesus Crucified is an association of benefactors whose dues and contributions help defray the expenses of the congregation.

Each priory or convent also has a guest house where chronically ill or disabled persons may come to make retreats and receive some encouragement and to use the words of the sisters themselves, "meaning for their suffering." Thus, anyone, sick or well, can participate in some way in the work of this unique religious group.

To be eligible for admission into the cloistered sisterhood of the congregation, the candidate must be less than 30 years of age and must not be suffering from any nervous, mental, or contagious diseases. After the aspirant has been approved by the Prioress-General, she makes a retreat at one of the houses of the Congregation, after which there follows a six-month period of postulancy. At the end of this probationary time, the postu-

lant receives the habit and begins her two-year novitiate. The novice then makes temporary vows which are renewed annually for three years and, finally, perpetual profession. To the usual three vows of religion, the sisters add a promise of complete faithfulness to the Divine Will, especially as it is manifested in their illness or infirmity.

In October of 1955, the first American house of the group, *Regina Mundi Priory*, was opened in Devon, Pennsylvania, a suburb of Philadelphia. Four sisters came from France to form the nucleus of the foundation. A novitiate and postulancy have been established there and many young women of various races and nationalities have joined the new congregation and found happiness in it.

They Help Us Priests

Such is the life of the Sisters of Jesus Crucified. The principle of their way of life is simple enough: the willing acceptance of physical suffering and its dedication in union with the Sacred Passion to atone for the sins of mankind. While members of other religious orders offer up acts of *voluntary* mortification, in this new congregation, the whole practice of asceticism is based on suffering which has been placed upon its members *without* their willing it.

The sisters offer their entire

lives for the sanctification of the Catholic Priesthood and for the efficacy of its ministry. They also pray that the sick of the world may accept their crosses with joy as do the nuns of the congregation whose motto is "Amen, Alleluia."

Many times each day these "Brides of Christ" make their way to the chapel to pray for His priests and for a sick and sinful world. They come with canes and on crutches, in braces and in wheelchairs; the lame, the blind, the halt; diabetics,

cardiacs, tuberculars and paralytics — all truly sisters of Jesus Crucified, who themselves daily undergo a crucifixion in their own bodies and unite it to His suffering so that the infinite value of His redemptive act may continue for all time.

Further information about the Congregation of Jesus Crucified may be obtained by writing to the Reverend Superior, Regina Mundi Priory, Waterloo and Fairfield Roads, Devon, Pennsylvania.



A Teen-Age Martyr

Born at Winchester of a gentleman's family and brought up a Protestant, Blessed James Bird became a Catholic and went to study at Rheims. On his return he was apprehended and charged with being reconciled to the Roman Church, and maintaining the Pope under Christ to be the head of the Church. Brought to the bar he acknowledged the indictment and received sentence of death as for high treason, though both life and liberty were offered him if he would but once go to the Protestant Church. When his father solicited him to save his life by complying, he modestly answered that, as he had always been obedient to him, so he would obey him now could he do so without offending God.

After a long imprisonment he was hanged, drawn and quartered at Winchester, March 25, 1593, in the reign of Good Queen Elizabeth. He suffered with wonderful constancy and cheerfulness, being but nineteen years old. His head was set upon a pole upon one of the gates of the city. His father one day passing by thought that the head bowing down made him a reverence, and cried out: "Oh, Jemmy my son, ever obedient in life, even when dead thou payest reverence to thy father. How far from thy heart was all treason or other wickedness."

—Bowden's Mementoes.

The Legion of Mary

Spectacular results

J. MURRAY ELWOOD

AFTER the close of World War II, the Chinese Nationalist Government established diplomatic relations with the Vatican and sent an ambassador to the Holy See. Rome repaid the compliment, assigning to China as Apostolic Internuncio, a man of great vision and wide experience, Archbishop Antonio Riberi.

Prior to his appointment in the Far East, Archbishop Riberi had represented the Holy See in Africa. It was during his years on the dark continent that the archbishop had witnessed at first hand the rapid growth and amazing success of the lay apostolate in the missions. Especially impressive was the work of one dynamic group of apostolic laity, the Legion of Mary.

When he arrived in China, the new internuncio was interviewed by the press. When asked why he had been sent to the Far East, the archbishop replied that he was seeking the conversion of China. This was a rather large order. At that time, there were about 5,000 priests in China, but over 500 million Chinese. The press was curious. How did His Excellency plan to bring about this mass conversion? The archbishop's answer was simple and to the point:

Father Elwood is a priest of Syracuse, N.Y.

"Through the Legion of Mary."

Archbishop Riberi viewed the lay apostolate not as an optional luxury that might be used at will. Rather, he correctly saw it as an essential and necessary complement to the work of the priest, one repeatedly urged upon the bishops and priests of the world by the Holy See since the time of St. Pius X. The Legion of Mary was nothing more than a modern application of the tried and true missionary method of Christ. Our Lord had been the one who organized the first lay apostles, sending them "two by two before him into every town and place where he himself was about to come."

Late in 1947, the internuncio sent for a young Irish missionary, a Columban, Father Aedan McGrath. The archbishop told him the time had come to start the Legion in China. Prior to this time, there had been attempts to organize the lay apostolate in China, but with only nominal success. Father McGrath's task — to organize the Legion on a nationwide basis — seemed impossible. That he could succeed would be itself a miracle.

Working as Legion envoy, and always just one step ahead of the Communists, Father McGrath began to organize the first Legion groups. He worked first in Shanghai, then in North Central, and in South

China. The results were immediate, they were astounding. In one year's time, over a thousand "praesidia," or Legion groups, were established. So great was the growth and so rapid the extension that Legion headquarters in Dublin became alarmed. Father McGrath was asked how he expected to handle such an enormous number. He wrote back that he was unable to take care of them all, but that Our Lady would. Later events proved him correct.

Spectacular Success

Father Jean Monsterleet, S.J., in his book, "Martyrs in China," describes the spectacular success of the Legion of Mary in one district of China. As a result of Legion activity in this area, 200 converts were won for the faith in six months' time. He tells how the "praesidia" multiplied without ceasing. One Chinese parish began with a single Legion group and within a year that original praesidium had grown to nine praesidia and a "Curia."

No less remarkable was the effect of the Legion of Mary upon its members, many of whom were converts. "Before they joined the Legion," remarks Father Monsterleet,

"most of them had received the sacraments three or four times a year. Now they got into the habit of communicating on all the feasts of Our Lady, and in a little while the majority of them were communicat-

ing every Sunday, while some of them were even going to Mass every day. This was a completely personal progress, the result of a deep and instinctive need. In addition they hastened to complete their instruction, and asked for courses in doctrine. As their minds became increasingly absorbed by their apostolate, they seized every opportunity for making contact with possible catechumens."

Another former missionary in China expressed the same admiration for the Legion's ability to form its members: "In normal times, we made converts, the Legion made apostles."

By 1949, the Communists were in control of practically all of China. Their plan at the time was to establish a national church—the "Chinese Patriotic Church" as they called it—confuse the Chinese Catholics and lead them into schism, then divide and conquer.

The Communists made one fatal miscalculation. They reckoned without the Legion of Mary. The establishment of the Legion in China had been providential. For the Legion of Mary rallied the lagging spirits of the Chinese Catholics at a time when they needed to be encouraged. It stiffened their resistance. It turned what might have been a Chinese apostasy into a Chinese martyrdom.

Apostasy Checked

The Legion of Mary stopped the Communists in their attempt to separate Chinese Catholics from Rome, but it paid a terrible price. Archbishop Riberi was expelled. Father McGrath and other Legion spiritual directors were jailed and the Legion itself was outlawed in June of 1951. Some of the members of the Legion, especially the praesidia officers, were put into prison at once. This imprisonment was a source of deep concern to their former spiritual directors. Many of these Legionaries were not cradle Catholics, but recent converts of the Faith, of only one or two years. It raised a serious question whether or not they were strong enough to withstand imprisonment, torture, and even death.

That question was answered one day when the Bishop of Shanghai received a letter written in blood from some former members of the Legion of Mary. It said, "Monsignor, we will follow you wherever you may go. We are proud to live in this age of persecution and there can be no compromise."

After his release from prison in 1954, Father McGrath related the story of a Chinese girl in her early twenties, a member of the Legion, Johanna Hsiao. Before the Legion was outlawed she had helped establish over 300 praesidia, many of them behind the Communist lines. Warned of the grave dan-

ger of her Legion work, the girl had replied, "If European priests risk their lives to save the souls of us Chinese, why shouldn't I risk mine to save the souls of my fellow-countrymen?" She was eventually arrested and is now serving a ten-year prison term for her work with Our Lady's Legion.

Thousands of Martyrs

Exact figures are hard to obtain, but conservative estimates would place the number of Legionaries who have shed their blood for the Faith since 1951, in China, at about 2,000. At the present time, over 20,000 members are in Communist prisons. Many of these will suffer eventual martyrdom for the faith as did the six Legion officers who went before the firing squad at Peiping on Christmas Day, 1956.

China offered the Legion its finest hour, but the events of those turbulent years comprise more than just a chapter of Church history, however heroic. Rather, they provide dramatic insight into the role of the laity in the life of the Mystical Body. They prove the enormous value of the lay apostolate as it is practiced especially by the Legion of Mary. The work done yesterday for the Church in China is the same type of work that is being carried on by the Legion for the Church in America today. The Legion's value rests in its system, and when that system is allowed to function in strict adherence to the Legion Handbook, when the

members of the praesidium are given missionary assignments at their weekly meeting, then the results are infallible—the success as spectacular as it was in China.

The Legion of Mary by its apostolate in a parish can extend the influence of the priest into avenues that would otherwise be closed to him for lack of contact or lack of time. A parish praesidium can take the census, contact non-Catholics, visit new mothers to arrange for baptism, welcome newcomers, discover lapsed and “twilight” Catholics, conduct home study clubs, instruct converts, organize the C.F.M. and the Y. C.W., help promote and conduct inquiry classes, carry on the work of the Confraternity of Christian Doctrine. There is virtually no limit to the work that the Legion can accomplish in a parish.

Spectacular Results

The reports handed in at the weekly praesidium meetings testify to the results. Marriages are validated, babies baptized, “stray sheep” reclaimed, converts received into the Church. As a direct result of Legion calls in a parish block, a priest in one afternoon of follow-up work was able to bring back to the sacraments four lapsed Catholics. One had been away 14 years, two for 10 years, and the fourth for 7 years. Legion work in promoting a parish inquiry class, and in conducting a “coffee hour” after the class for

those in attendance, resulted in the baptism of 55 adult converts in six months’ time. Before the Legion undertook this project, the parish average had been around 18 converts a year. One routine Legion census call, and the follow-up of weekly home instruction, brought a non-Catholic family of five souls into the Church. Had it not been for the Legion, this family would never have been contacted.

In his address to the Second World Congress for the Lay Apostolate, the late Pope Pius XII strongly urged the use of the laity in the apostolate of the parish. Here are his words:

“The lay apostle who works in a specific neighborhood and is entrusted with a group of houses belonging to the parish must try to acquire accurate information about the religious status of the inhabitants. Are the housing conditions bad or inadequate? Who needs the assistance of charitable organizations? Are there marriages to be regularized? Are there children to be baptized?”

The priest who uses the Legion of Mary in his apostolate today calls upon just such a “chosen elite,” as did the papal internuncio in China in 1947. Archbishop Riberi summed it all up when he said, “The spirit of the Legion of Mary is the spirit of the early Church, nothing less.”

'Regimentation' Works

**Lining up the
school children**

RT. REV. H. D. BUCHANAN

MILITARY writers of the last four or five centuries are a unit in declaring that discipline is more effective in winning battles than courage; a fortiori in winning wars. A strong habit will hold a man to his task in spite of fatigue and danger, and seldom will any other motive have that effect, except for a short while.

That is why the Indians were so regularly defeated by much smaller forces of the U.S. Army. They had no discipline and the chiefs no authority to command. Experienced officers of that day declared the Indians to be the best light cavalry in the world, in maneuver. But only in surprise or when in overwhelming numbers — if then—were they formidable in a protracted fight.

Thus, a horde of Indians overwhelmed and wiped out Custer's five companies of cavalry but in the process the Indians got all the fight that they really wanted. They could have swept over Reno's force the same afternoon with a single determined rush and done the same for Terry's Infantry the next day. Flushed with triumph as they were, this is what would have been expected. But they made only a half-

hearted attack on Reno and incontinently decamped when Terry's force was sighted.

The winning charge of Simon de Montfort's seasoned and disciplined troops against approximately a hundred times their number of poorly organized Albigenians is another instance of the value of discipline and order. History gives innumerable examples illustrative of this axiom.

The Church has always upheld the value of discipline in the formation of good habits. Regularity, punctuality, and exactness in religious exercises, is strictly enforced on Religious, and to as great an extent as has been found practicable, for the laity. Results are apparent everywhere. Thus, the Protestant chaplains in the army consoled themselves for their scant attendance at services with: "You compel your people to come to church. We want it to be voluntary." But that was a matter of "sour grapes." The habit built up by required attendance at Sunday Mass produced many wide results which the non-Catholic chaplains envied but could not match. Many other fruits of our discipline are too well known to need mention.

Similarly, teamwork is better than individual effort. "For

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where there are two or three gathered together in my name, there am I in the midst of them."

Any veteran not a braggart will declare that all soldiers are afraid in battle, but when a man's comrades are advancing, he goes ahead on their strength and they go on his although they may be equally or more frightened than he. So the total of their effective courage is greater than that of the sum of the individuals. The greater the crowd, the easier it is to act with them. This is why we encourage great pilgrimages and processions.

These facts are admitted by all, but there is strong objection voiced to marching school children to daily Mass and the sacraments. We are told that such procedure will cause the children to grow surfeited with religion and to dislike the Mass—also, that there is danger of bad confessions and sacrilegious Communions.

With regard to the first: Of course it is true that we sometimes hear, "I had so much religion crammed down my throat as a child that I am easing up now." But even if this be true, it is a very flimsy excuse, indicating that the person was very weak in the Faith and the practice of his religion from the first. "Familiarity breeds contempt." But only when at least one of the familiars is contemptible. Active Catholicity certainly is not.

Make A Test!

On the other hand, take a census among the adults at a Sunday Mass. Find out how many present were brought willy-nilly as children and how few who were not so compelled have become devout or even practical Catholics later.

Some of course. In this latter group, are converts from outside the Church and some have had strong exterior pressure exerted later, perhaps by a devout spouse or the realization of the value of example on children. There are very few who have begun and continued faithful under their own power.

I have in mind the case of one woman who related as a funny story that her child attending a Convent school had urged the mother to go to Mass, saying that she would go to hell if she did not. However, a decade later, the same girl put herself out of the Church by marrying a divorced man and when the mother, finally stung to realization, made a remonstrance, the daughter taunted: "How come you are getting so excited about my soul? You have not paid any attention to the Church as far back as I can remember."

Just offer the children the alternative of going to Mass at 11 o'clock or continuing their studies in the classrooms and note the results.

Incidentally, the same opposition has been voiced against

the children singing a daily Mass. Whenever the low Mass is celebrated a few times in succession, the director is besieged with "Aren't we going to sing any more?"

About the possibility of bad confessions, *concedo* to a very small extent. Rarely is an important battle fought without any casualties. But how many bad confessions will be made by those who are *not* marched to church by their teachers? I do not know. But certainly, I have no reason to suppose that these are in any better case.

A Very Uncertain Hypothesis

Once at a mission in a small church there were about forty boys from public schools and the missionary preached on bad confessions. Afterwards, the pastor inquired: "Was that precautionary or do you expect immediate results?" "Out of a group such as this," replied the missionary, "I would expect to get five or six."

Would the same be told to us by priests who have given retreats to *regimented* schools? Children of parochial schools usually are less afraid of the confessional. They are seldom afraid of the confessor and

they have advanced with age in gravity of sins. They take confession "in stride." And of those unfortunates who have made bad confessions, who will be the more likely to clean up afterward? Are we not giving up large and evident gains on a very uncertain hypothesis?

Furthermore, it is not a matter of all or none; of strict compulsion or of attendance being strictly ad-lib.

In the instance most nearly available to the writer the classes are marched to Mass and most of them fall in line for confession but it is understood that confession and/or Communion is optional. They are encouraged in this manner but not forced. About 75% receive, with a higher proportion in Lent or on special occasions.

There is also a strong reaction back to the parents. Since the last two years when the children have been receiving daily while in school, the proportion of Communions to general attendance at Mass on Sundays has risen from below 25% to above 30%.

Why then is there such opposition to this form of "regimentation" when so many others are accepted as a matter of course?



The Liturgy and Rubrics

WALTER J. SCHMITZ, S.S., S.T.D.

Questions and replies

I*S there any regulation stating that we must have a burglar alarm attached to the tabernacle?*

The Sacred Congregation of the Discipline of the Sacraments on May 26, 1938 issued an instruction on "The Diligent Custody of the Most Holy Eucharist." In it we read among other recommendations the following: "To these precautions we wish to add another recommendation, which is being employed daily more extensively, and which, where employed, has repeatedly shown itself to be a useful aid in defeating the efforts of thieves: namely, the installation in suitable places of little bells which are rung by electricity whenever the doors are opened, or the doors, tabernacle, altar, mensa, or candelabra are touched, thus arousing immediately the attention of the custodian."

Monsignor Collins (*Church Edifice*) mentions a tabernacle that complies with all requirements and that is highly recommended, since it is intended to be burglar-proof, fire-proof, and dust-proof. In describing said tabernacle he states that "the door has a four-way locking device which cannot be forced, pried, or jimmied, as all the parts are concealed under the double floor and bottom of the tabernacle. To assure fur-

ther the utmost safety, this tabernacle has a two-way electric burglar alarm which operates on both door and key."

None of the instructions state definitely that a burglar alarm system attached to the tabernacle is necessary.

COLOR OF THE ANTEPENDIUM

Must the color of the tabernacle veil and antependium correspond to the colors of the vestments being used? Specifically, on a day when a votive Mass is permitted or a requiem Mass is being offered, must the color of the tabernacle veil be the same color as the celebrant's vestments?

"The color of the tabernacle veil has not been definitely determined. The Sacred Congregation of Rites (No. 3035; 10) has admitted two opinions: namely, 1) that it may be always white, the color of the Blessed Sacrament, or, 2) that it may be changed with the color of the Office of the day.

"The latter opinion, however, was favored by the Sacred Congregation as corresponding to the Roman practice. If we follow the latter opinion, four veils will be used; namely, white, red, green and violet. A black tabernacle veil is never permitted. On All Souls' Day and at Requiem functions, the violet veil is used." (Msgr. Collins, *Church Edifice*).

Father O'Connell (*Church Building & Furnishing*) says that normally the antependium will be the color of the Office of the day. For a solemn votive Mass it will be the color of the Mass, while violet will be the appropriate color for a requiem Mass.

WHEN TO EXPOSE?

I am chaplain to a group of Sisters who have exposition after Mass very frequently. Should the Blessed Sacrament be exposed on these days after the Communion of the Mass or after the last gospel? There exist two opinions here. Please put us straight on this difficulty.

Also, is it necessary for the celebrant to remove the chasuble and put on the cope?

The Sacred Congregation in a decision (No. 4269) has directed that exposition of the Blessed Sacrament always takes place immediately after Mass, except on the feast of Corpus Christi and the opening Mass of the Forty Hours' Devotion.

It is not necessary for the celebrant to remove the chasuble but only the maniple. However, it is more fitting and becoming for him to remove the chasuble and replace it with the cope.

WHICH CIBORIUM?

If I have consecrated a ciborium at Mass, I consider it more consonant with the pres-

ent mind of the Church to distribute Holy Communion from that rather than from the one in the tabernacle. What is your opinion?

This custom and thought have been expressed by our late Holy Father in his "Mediator Dei." We quote: "They should be commended who, when present at Mass, receive Hosts consecrated at the same Mass, so that it is actually verified 'that as many of us as, at this altar, shall partake of and receive the most holy Body and Blood of thy Son, may be filled with every heavenly blessing and grace.'"

HOLDING THE CIBORIUM

I just saw a young priest holding the Host and ciborium before his face at the Ecce Agnus Dei. Have the rest of us priests been doing it wrong all these years?

We find the following directive in Father O'Connell's *The Celebration of Mass* to our inquiring Father: "Turning completely to the people by his right, the Celebrant holds the Particle so that It can be clearly seen over the ciborium (paten) held at the height of his breast. (He may rest the little fingers on the edge of the ciborium (paten) to steady his hand.) With his eyes fixed on the Sacred Host, which he does not raise any higher, the Celebrant says aloud *Ecce Agnus Dei*, and three times, *Domine non sum dignus*, etc., which

prayer is not to be changed in form even if all the communicants are women. The entire prayer, not merely the opening words, is said aloud. Only when the Celebrant has completely finished these prayers should he leave the altar to give Holy Communion."

RENEWING BAPTISMAL PROMISES

For the renewal of baptismal promises the celebrant is directed to lay aside his violet vestments for white ones. This seems to be the only place in the Holy Week Ordo in which the deacon and subdeacon are not mentioned at a change of vestments.

May one conclude then that the deacon and subdeacon are to remain in violet vestments? This procedure would not seem too unusual, since the celebrant and subdeacon remain in violet in the Lumen Christi procession while the deacon wears white.

The Ordo gives directives only for the celebrant in this particular instance. However, it does seem a bit strange to have the celebrant wearing white and the deacon and subdeacon in their violet vestments. Most of the books on Holy Week ceremonies say nothing about the deacon and subdeacon at this part of the ceremony. However, both this writer and Father Fred McManus who have published Holy Week ceremony books

feel that this is just one of the points that was left to be filled in. We both feel that the deacon and subdeacon should change into white vestments with the celebrant. Not to do so, is perfectly correct.

PLASTIC-COVERED SCAPULARS

Some of the Legion of Mary groups here have been distributing Brown Scapulars on which the two cloth pieces have been incased between two pieces of laminated plastic. I have a vague recollection that it is not permissible thus to cover the scapulars with plastic. Do they lose their indulgences?

Carmelite sources inform us that the scapular does not lose its indulgence even though it is encased in plastic. Our inquirer may have been confused with the following bit of information. "If plastic be used, the medals in question are invalid as far as scapular blessings and indulgences are concerned." (*Pastoral Companion*, Bronze-let).

THE DIALOGUE MASS

With the recent instruction of Sept. 3, 1958, is it necessary to get the permission of the Ordinary to have Dialogue Mass in my parish church?

Formerly, the permission of the Ordinary was required before the Dialogue Mass was allowed in a parish church. The new instruction of Pope Pius XII seems to do away with such special permission of the local Ordinary.

The Code of Canon Law

Questions answered

V. REV. PAUL R. COYLE, J.C.D.

DOES the State have the right not to permit people to marry who have not passed the "blood test"?

Certainly it must be said that "if the civil authorities concerned themselves with the *merely* natural aspects of the matter—for example, by instructing the citizens about the nature and the virulence of social diseases and by providing remedies for them—the state would be acting within its proper sphere." But to go beyond this in any way so as to touch upon the supernatural marital bond would be to exceed the limits of its authority with respect to the civil effects.

Hence, to decree that, if the medical certificate is not obtained, the marriage either will not be civilly recognized or will be deprived of some of its essential and intrinsic effects, or even to impose upon the baptized this medical examination under penalty of denial of the *merely* civil effects, would be equivalent to the establishment, at least indirectly, of an impediment. This, again, it is not within the competence of the State to do.

It is admitted that the State would act entirely within its proper sphere of authority if it segregated diseased persons until such time that they can be cured of the venereal infec-

tion. Yet it does not follow from that that it also lies within the power of the State to restrain them from marrying without such segregation. It is one thing for persons to be rendered incapable of marrying as a *consequence* of the lawful exercise of proper civil authority, for then the act of marrying on the part of such persons would become illicit only accidentally and by reason of some extrinsic circumstance, but not essentially so or in view of the act itself independently of other factors.

But it is quite another matter for such persons to be prohibited from marrying by direct legislative action which touches upon the marriage contract itself, for it is wrong to deduce from the above accidental and extrinsic right that the State can make regulations for a supernatural and sacramental thing, when its power extends to that sacred thing not insofar as it is sacred but only by reason of extrinsic circumstances.

The principles thus far applied to the social disease laws, as legislated in this country, present no particular difficulty or ground for dispute in regard to their application. But at least one author, on the ground of the State's power to enforce the natural law, seems ready

to vindicate its right to make such health laws. It is maintained that the State may use its legislative and coercive powers with regard to what is prescribed or forbidden by the natural law concerning marriage insofar as violations of that law are harmful to the good of society.

Donnelly (who supports this opinion) holds that in view of the highly infectious character of social disease an infected person may not marry one who is free of the disease, for the subsequent cohabitation and relationship of such parties would be unsafe for the healthy partner. Such a danger, he says, must be avoided on the grounds that the natural right to marry may not be exercised in a way that would cause injury to others. Hence, "the State may use its authority even over baptized persons to prevent injury from being inflicted."

Venereal Disease

This opinion presupposes that it is against the natural law for a person suffering from a venereal infection to marry. But, while such a moral principle is not entirely lacking in support, the majority of theologians teach that, given the requisite justifying causes, the natural law does not forbid the marriage of a person afflicted with a communicable social disease. Granted the power of the state to enforce the natural

law for the good of civil society, it is nevertheless necessary to distinguish between the exercise of that power over the baptized and its exercise over the unbaptized. For the baptized, it may be admitted, with Gasparri, the civil authority can under certain circumstances and for the public good enforce a natural law by virtue of which one is obliged to postpone marriage for a time, so long as this power is restricted, as Connell suggests, "to matters prescribed or forbidden by the natural law according to the teachings of the Catholic Church." Donnelly concurs in this aspect of the question, for he says that the state "may not go beyond the limits of natural law as defined by the Church in her official pronouncements and in the approved teaching of her theologians."

But, it must be pointed out, the Church has nowhere declared that the natural law forbids the marriage of persons afflicted with social diseases. On the contrary, as Connell declares in another article, "for centuries Catholic theologians have been teaching that marriage and the use of marriage are not prohibited by the divine law when one party is afflicted with a venereal disease provided that the other party is informed of the presence of the disease and there is a proportionately justifying cause for the marriage or its use."






such as the avoidance of incontinence."

Not Against Natural Law

Furthermore, *salvo meliore iudicio*, it seems unlikely that the Church will declare it to be against the natural law for victims of social disease to marry. For, if one consider the substance of marriage with respect to the consent of the parties and the transfer of mutual conjugal rights, in what way could the marriage of such persons be said to be contrary to the natural law by reason of their affliction? It is rather to be assumed that it would be against the natural law to deprive them of their innate right to contract marriage. The Church, however, could establish an absolute impediment that would take away from such a diseased person his innate right to marry. But it is only quite exceptionally and

for the gravest reasons that the Church could make an absolute impediment by which a determinate class of persons would be forbidden to marry, or even through an invalidating law be rendered incapable of marrying.

De Smet says that there are only two sufficiently grave reasons for recourse to this extraordinary procedure: "the necessity of defending the life and rights of a third person, and the necessity of defending and vindicating the common good of society." The first reason exists in the case of a person afflicted with a communicable social disease if the Church for the protection of the spouse should forbid one so affected to marry as long as the danger of contagion is present. (Goldsmith, "Competence of Church and State over Marriage," p. 64)

Finding Fault

WE are likely to find fault with our neighbours for trifling shortcomings and to overlook serious faults in ourselves.

We want to get a good price when we sell, and to buy cheaply; we want others to be dealt with severely when they are in trouble, but for ourselves we desire mercy and patience.

We expect our word to be accepted unquestioningly, but we are uppish and unpleasant when it comes to accepting someone else's word.—St. Francis de Sales.

BOOK REVIEWS

Contemporary Moral Theology, Vol. I

by Rev. John Ford, S.J.
and Rev. Gerald Kelly, S.J.

Newman Press, Westminster, Md., 1958
pp. vii and 368, \$4.50

THIS is the first volume of a contemplated series on problems in Moral Theology. The authors are two well known and highly esteemed writers and teachers—Fr. Ford at the Catholic University of America and Fr. Kelly at the Jesuit scholasticate in St. Mary's, Kansas. For many years they wrote the "Notes on Moral Theology" for *Theological Studies*. It is now their plan to select certain problems which were treated summarily in these articles and to develop them more thoroughly, taking into consideration the most recent treatments of these questions. Certainly, to judge by the first volume, the series planned by Fr. Ford and Fr. Kelly will be a definite contribution to the science of Moral Theology.

This first volume is concerned with important points in fundamental theology, such as the value and the proper interpretation of ecclesiastical pronouncements on theological subjects, modern criticisms of moral theology, "new approaches" to moral theology, situation ethics, occasions of sin, a person's responsibility for actions performed under the stress of strong emotion, the subjective guilt of the

alcoholic, and the Catholic attitude toward psychiatry. Whether one agrees or disagrees with the authors on controversial points, it must be admitted that in general the problems are proposed with sufficient clarity and simplicity to be fully intelligible even to one who is not equipped with the scientific knowledge proper to the professional theologian.

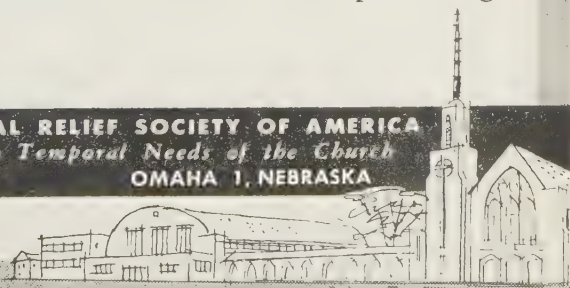
I consider the chapters on situation ethics and the chapter on alcoholism and subjective imputability as deserving special commendation. These are topics of current interest, which every priest should be prepared to discuss intelligently and convincingly, in view of the erroneous notions on these subjects so prevalent today. I do not know of any better source for providing such information than the volume being reviewed.

Doubtless the most practical portion of the work, as far as confessors are concerned, is the treatment of the subjective responsibility of those who are guilty of grave objective sins under the influence of strong emotion. The authors adopt a judicious and moderate attitude toward this thorny problem. They begin with the solid principle that the normal individual is ordinarily capable of that degree of psychological freedom which is necessary to incur grave culpability. As the authors point out, this is surely the traditional attitude of the Church, which has been confirmed by Pope Pius XII in his

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Book Reviews

addresses and is corroborated by the doctrine of the sufficiency of grace.

However, they add, this doctrine does not mean that God will necessarily give sufficient grace to everyone to avoid even *material* sin; hence, it is possible for a sane person to be so vehemently dominated by his emotions that he will commit an action that is objectively wrong, without being subjectively guilty. He is then under the influence of a "compulsive urge," they say, and they propose some very practical norms (particularly for use by a confessor) for judging whether or not a person is subjectively guilty. While opposing the views of some recent Catholic writers who seem to regard it as a presumption that sins of passion (especially masturbation) are not formal sins, Fathers Ford and Kelly conclude: "Subjective disabilities and impediments excuse the average man and woman from mortal guilt much more frequently than a reading of moral theology manuals might lead one to suppose."

Clarification Urged

I wish that this last statement were more definite. For it might give comfort to those who believe that practically all sins of passion are subjectively free from guilt. From what Fathers Ford and Kelly said previously (pp. 214-218) concerning the ability of the normal person to conquer inordinate passion, I believe that while they hold that a good proportion of the transgressions stemming from sensual inclinations are merely material sins, they also hold that the great majority of

those committing these acts are guilty of formal sin. With this interpretation of their statement I believe that presentday theologians would fully agree. But a clearer explanation of the phrase "much more frequently" would surely be desirable.

The final chapter entitled "Psychiatry and Catholicism" contains some very practical observations on the use of free association and abreaction, the cooperation which should exist between the priest and the psychiatrist, and the significance of the phrases "normal personality" and "normal man." The work concludes with the statement that "the normal man is a free and responsible individual, capable of rejecting the moral order and offending God, but capable also, with the help of God's grace, of observing it, and achieving his final destiny, which is the eternal love of God."

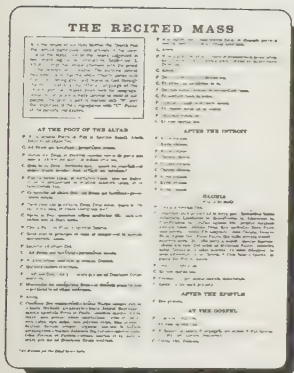
In the chapter on "The Occasions of Sin" the authors defend lenient—but, I believe, fully tenable — views regarding both the ecclesiastical legislation on dancing and the morality of this amusement. They believe that there seems to be no solid reason for considering modern dances as such to be proximate occasions of serious sin, though they point out that external circumstances may be objectionable from this standpoint, such as drinking, the lack of prudent supervision, the abuse of automobiles, etc.

In this same chapter the authors defend the more lenient view as to what constitutes a proximate occasion of sin which one must avoid *sub gravi*, unless

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Book Reviews

there is a sufficient reason for entering it. They hold that merely because there is probable danger of mortal sin it does not universally follow that it is a mortal sin to enter it without a proportionate reason. In opposing the opposite view on this matter the authors present various difficulties which can be adduced against it; but I do not believe that they have given convincing intrinsic reasons for their own opinion. In particular, they have not answered the main argument of those who hold the stricter view—namely, that when there is real (even though only probable) danger of *formal* sin, one must *per se* follow the *pars tutior*.

An example of their failure to recognize the importance of viewing this question in the light of danger of formal sin is found on page 153:

There are good theologians who, speaking of indirectly voluntary venereal excitement, say that it is mortally sinful to expose oneself to the danger of orgasm without *any* justifying reason, but only venially sinful to do so for a reason which is real but inadequate. Analogically, it would not be unreasonable to maintain that grave guilt is not proved at least in those cases where the penitent has *some* justification for entering the “free” occasion,

In citing the opinion of the good theologians referred to in the first sentence, the authors have omitted a very important qualification made by these theologians—namely, that the orgasm is one to which the person

does not consent (*modo exclusus sit consensus*, says Noldin, in *De castitate*, n. 37). For, when there is no consent to the pleasure in the case mentioned, there is no *formal* sin. But when we speak of “occasions of sin” we refer to those persons, places or things that are likely to lead one to *formal* sin, a sin to which the will gives full consent. It does not seem quite logical, therefore, to put the two cases in the same category.

St. Alphonsus

The authors quote St. Alphonsus to the effect that obligations are not to be imposed under pain of mortal sin unless the gravity is certain, and draw from his statement the conclusion that it is not right to impose on a penitent the stricter view concerning the duty of avoiding occasions of sin (*Theologia moralis*, III, n. 547). I believe it would have been fair toward those who follow the stricter opinion regarding occasions of sin for the authors to cite also the passage of St. Alphonsus in which he states his own mind on this matter:

When easier opinions render more proximate (*proximius*) the danger of formal sin, as are some opinions of authors—for example, in regard to avoiding the proximate occasions of sin and others of this kind—then it is always expedient that the confessor shall use—in fact I say that he must use, as physician of souls—the safer opinions, which aid the penitents to keep themselves in the state of grace (*Theologia moralis*, I, n. 83).

Book Reviews

It is only natural that the authors should quote very extensively from Jesuit writers, with whom they are more familiar. Nevertheless, I believe that some very good writings which are not mentioned, or are given but a slight mention, could be used to advantage. For example, I find no reference to the work *Morals and Emotions* by Rev. P. O'Brien, C.M., which treats many of the questions proposed by the authors. Similarly, the excellent work *Psychiatry and Catholicism* by Fr. Vandervelt, O.F.M. and Dr. Odenwald is not cited in the chapter bearing the same name. The Italian *Dizionario di Teologia Morale* could also have been used, or at least cited. And the work of Fr. Haering, C.S.S.R., *Das Gesetz Christi*, which is regarded in Europe as one of the outstanding examples of the "new approach" in moral theology, is merely mentioned in a footnote.

However, despite these points to which I have taken exception, this book deserves high praise. The authors promise us another volume in the near future, and from the wide interest aroused by the first volume they must be aware of their grave responsibility to present their teaching in a most exact and fair manner, since so many priests look to them for guidance. There can be no doubt that these two good priests of lofty intellectual ability and ardent zeal will give their best efforts toward producing works of great value for the Church and the salvation of souls. — Very Rev. Francis J. Connell, C.S.S.R., The Catholic University of America.

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Gospel Meditations

by Alfred O'Rahilly

Helicon Press, Inc., Baltimore, Md.
1958, 286 pp., \$4.00

HELICON Press, a new venture in the Catholic publishing field, has already made important contributions, and it scores again with Dr. O'Rahilly's *Gospel Meditations*.

The book contains one hundred observations on incidents in the Gospels, each observation, or meditation, being about two pages in length. Thus far there would appear to be nothing distinctive about it. In fact, the author himself says, "This unpretentious volume has no claim to scholarship or originality."

Happily, Father O'Rahilly does neither his book nor himself justice. When we consider that he has been a professor of mathematical physics, has studied social and political theory and has written much in the fields of philosophy, theology, scripture, history, finance and ethics, we can understand that he brings to the study of the Gospels not only a superlative mind but a deep fund of experience.

The result is exhilarating. Jesuit Father M. C. D'Arcy bears witness to this when he says in his introduction: "It will be, I am sure, a surprise to every reader to discover how often he has learnt something new and illuminating. Texts, which he has read and repeated to himself for years, will take on a fresh significance and give an unexpected insight into the mind and attitude of Christ and His Mother, the Apostles and

the other persons who appear in the Gospels."

Father O'Rahilly is not among the *avant garde* of scripture scholars. His work is not a study in depth of primitive manuscripts. He is not a practitioner of form criticism. But he *has* the great gift of insight, and he offers us with both his hands the fruits he has made it yield for himself.

No priest should miss this one.
—Raymond Gribbin, Baltimore.

Corrente Calamo

Continued from page 384

"needs no special authorization to use such form of the Dialogue Mass as he finds feasible and becoming."

To clarify the situation, the following statement was issued from Archbishop's House, Westminster:

"One might gather . . . that local Ordinaries have no power to control the implementation of the recent Instruction of the Sacred Congregation of Rites on Sacred Music and the Liturgy. This is not so.

"It is true that Ordinaries cannot forbid outright anything which the Instruction positively permits, such as the various forms of Dialogue Mass which are now recommended rather than tolerated as heretofore. But it is their right and duty, by Canons 336 and 1,261 of the Code of Canon Law, to supervise the implementation of this and any other law of the Church concerning divine worship, in order to ensure that

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"This entails the right to judge and decide what degree of active participation in the Mass is immediately attainable in various places and circumstances, and therefore, in that sense at least, to control the rate at which the Church's goal is reached.

"It is quite reasonable, therefore, if Bishops reserve to themselves the right to decide when the more advanced stages of Dialogue Mass may be introduced." — Our source is the (London) *Catholic Herald*, Feb. 20.

Correspondence

From Senator McCarthy

THE January, 1959 issue of your magazine printed an item which warns that having Catholics in politics will not necessarily bring the millenium, since there are Catholic politicians who "look to political expediency" or who are uninformed in applying the Natural Law, and who "bend over backwards and act in reverse just to emphasize their freedom of control by the Vatican." The editor then proceeds to illustrate the point with two case studies: Governor Brown of California and myself. He writes of me:

"The election to the United States Senate of Eugene McCarthy, a Minnesota Catholic, was given a big play in some sections of the Catholic Press as a victory against



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Correspondence

bigotry. Maybe so. But we incline to think that people vote not for personalities but for issues, and the Devil himself could be elected to the Senate if he phrased his platform carefully."

This statement is rather difficult to refute although it scarcely seems flattering to me or to the office of a United States Senator. He continues:

"The editor of *The Wanderer*, published in the capital of Senator McCarthy's state, has characterized him as an utter captive of the CIO-AFL."

My files fail to show that the editor ever made such a statement in *The Wanderer*. Perhaps he did so in private. Nonetheless, it seems to me too serious a charge to reprint without some evidence.

To call any Senator, who has taken an oath "to bear true faith and allegiance" to the Constitution and his office, the "utter captive" of any group is to question his integrity and the sincerity of his oath. Such charges are usually excused by politicians in the heat of political campaigns. It is quite different to have them made after an election, especially by a magazine edited by the clergy for the clergy; here one expects some regard for the right of every man to his good name. In this instance, the editor reflects not only on me, but also on the voters of the Fourth Congressional District of Minnesota, who have five times elected me to represent them in the House of Representatives of the United States; and also on the

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Correspondence

people of the whole state who last November elected me to the United States Senate.

Concerning ADA

The editor continues:

"He was given a 100% voting rating by the Americans for Democratic Action . . . and until quite recently his name was on the letterhead of that sinister and devious organization as an active and participating member. For those who may not know, ADA is plumping relentlessly for a variety of objectives, among them: Recognition, aid to, and admission of Red China to the UN; Keeping Spain out of the UN; 1950 resolution: 'We favor ample economic aid to Yugoslavia without political conditions'; 1950 resolution: 'We are opposed to granting any aid to the Franco regime, whether economic or military'; Also: 'We unequivocally condemn the fascist regime in Spain'; U. S. acquiescence to 'World Government'; Federal compulsory health insurance; Federal price, wage and rent controls; Giving the President the power 'to modify rates of taxes and expenditures to meet

changing conditions'; Unilateral cessation of nuclear tests; Transferring responsibility for public education from local authorities to the Federal Government."

The most serious misrepresentation (and I call it misrepresentation because I have received numerous communications which show that it has clearly been misunderstood) here is the implication that my ADA record was based upon the issues here listed by the editor. Incidentally, my ADA record was not 100%; this is a minor point. The important fact is that the ADA voting record is made *after* Congressmen have voted on key issues. The bills used in determining the 1958 voting record were the following:

1. Extension of unemployment compensation
2. Alaskan statehood
3. Reciprocal trade
4. Foreign aid
5. Three bills relating to Supreme Court decisions bearing on civil liberties

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Correspondence

6. Federal aid for municipal public facilities
7. Student loan proposals
8. Federal aid to economically depressed areas
9. The housing bill
10. Kennedy-Ives labor bill.

I believe that my votes on all of these issues were in the interest of the common good and that each could be defended as consistent with principles of the Natural Law.

A Look At The Record

To set the record clear with regard to the other issues which ADA is "plumping for," according to the editor, I have opposed recognition of Red China and its admission to the United Nations. Congress has never been called upon to pass on the admission of Spain to the United Nations and I have never opposed such admission. I have supported aid to Spain—both economic and military. I have never advocated United States acquiescence to world government. I have never advocated a comprehensive compulsory federal health insurance program but have supported a limited one. I have been opposed to giving the President power to modify rates of taxes and expenditures beyond the power he now has in this area.

I have never advocated a simple unilateral cessation of nuclear testing. I have never favored transferring responsibility for public education from local authorities to the Federal government. I supported economic aid

to Yugoslavia in 1950 which, as I recall, was famine relief and have supported the programs recommended by both Democratic and Republican administrations. I have supported federal price, wage and rent controls only under wartime conditions.

The ADA is not a sinister and devious organization. In Minnesota it was the active center of the organization which successfully eliminated the dangerous left-wing, if not Communist, element from the DFL Party in Minnesota. Although I disagree, as is obvious by my letter, with many issues taken by the Americans for Democratic Action, it is my opinion that it remains a constructive force in American politics.

The editor's final point is: "Yet one especially effusive Catholic editor informed his readers that the newly elected Senator 'advises the National Catholic Welfare Conference behind the scenes.' Frankly, we doubt it!"

This statement was never made by me nor any one of my supporters. It was not made during the campaign, but only after the election and then not made by a Catholic editor, as your writer says, but by a reporter for a secular press in Minnesota. I am not concerned with either confirming or denying the statement, since it would be necessary to define what is meant by "behind the scenes." I might say that representatives of the National Catholic Welfare Conference, as well as representatives of other religious denominations, in the course of the ten years I have served in the House of Representatives, have often

Correspondence

consulted with me on legislative matters relating to religion and morality.

Since I am convinced that the serious misrepresentations in this article have seriously damaged both my personal and professional reputation, I am asking you to give this your personal attention.

Sincerely yours,
Eugene J. McCarthy
United States Senator

COMMENT ON THE ABOVE

The phrase "an utter captive of the AFL-CIO" was not presented as a direct quotation from *The Wanderer*. It summarized that paper's opinion often expressed in similar terms. When questioned on the matter, Mr. Walter Matt, an editor of the paper, assured this writer verbally: "If I did not say it, I should have, and I will."

Sen. McCarthy's name appears on a letterhead of an ADA circular sent out last November by Joe Rauh urging members and friends—among other things—to battle against efforts to tighten security measures against Communism knocked down by the Supreme Court, as observed in the recent report of the American Bar Association.

It will be recalled that the New York Chapter of the ADA urged the supplying of information on contraceptive techniques to any taxpayer in a public hospital who asks for it. As a Catholic, Sen. McCarthy should know that contraception is a grave violation of the Natural Law.

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Correspondence

Unless and until he issues a public repudiation, one is certainly justified in assuming that a man's name on a letterhead indicates total support of the total program of the organization in question.

The "behind-the-scenes" adviser business has a curious history. It was originally thought up by a secular reporter, Fred Neumeier, and published in a St. Paul daily, The Dispatch. Neumeier's article was next picked up and reprinted with a laudatory introduction by the Catholic Bulletin of St. Paul.

However, an inquiring letter to NCWC elicited the response, under date of December 3, 1958, that Sen. Eugene McCarthy "is not a behind-the-scenes adviser of NCWC." The letter was signed

by Father Francis T. Hurley, Assistant General Secretary of NCWC.

A Correction

IN the March 1959 issue of THE PRIEST Father Winfrid Herbst, S.D.S., writes "That the Sacred Congregation of Rites has declared that the *Benedictus* in a High Mass may be sung immediately following the *Sanctus* . . ." (page 232).

The text of the Sacred Congregation, A.A.S., 19-22 Sept. 1958, page 641, under No. 27, d. reads as follows:

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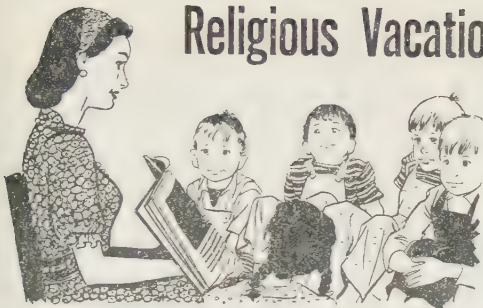
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lis gregorianis decantentur, continue canendi sunt . . . "

"Canendi sunt" and "may be sung" are not the same, and since uniformity is one of the chief aims of the decree a loose handling of terms will result in confusion.

Yours in Christ,
Ernest Braun, M.S.F.
Holy Family Seminary
St. Louis, Mo.

Mikoyan's Visit (Continued)

It certainly was gratifying and heartening to read in the March issue of THE PRIEST the letter of the California pastor condemning the grossly inappropriate, or worse, action of Gov. Brown of California in obsequiously greeting the Russian gangster Mikoyan.

The letter also reminded us of how unreliable are many of our Catholic politicians and officeholders. When Mr. Mikoyan was here or when the planned visit was announced, where were our valiant "militant Catholics" like Senator Kennedy of "no Ambassador to the Vatican" fame, or Representative John McCormick, the "great Catholic Irishman"? If they protested, it must have been in a whisper, for it certainly did not carry!

How different did Congressman Walter Judd, a Protestant, act. He

Correspondence

Appeal From Ars

AT present the town of Ars, which still has no more than 500 inhabitants, welcomes over 6,000 priests and 300,000 lay pilgrims each year.

Facilities for priests are entirely inadequate, and there is nothing at all for lay pilgrims. The church has a capacity of only 600, when it should seat at least 1,500.

Therefore, at the suggestion of priest-pilgrims, we are soliciting all members of the priesthood for the funds we need to give our common patron a shrine worthy of him. This will amount approximately to \$780,000. European Catholics and their priests are assuming nearly half of this obligation. Besides, I have commis-

rightly described Mikoyan as a man whose hands were dripping with blood. It seems that getting into office and staying there is the only thing that matters with many of our Catholic politicians. They remind one of the "place hunters" of evil repute in Ireland during the last century.

Were Senator Joe McCarthy alive during Mikoyan's visit he would not have kept a discreet silence lest it hurt him politically to speak out. He paid the price for his forthright honesty but he was of sterner stuff than most of our living legislators. His loss is felt more keenly as time goes on, God rest his noble soul!

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Correspondence

sioned the Reverend Louis A. Genton, a professor in the minor seminary of my diocese, to accept and transmit to me contributions from the United States and Canada.

Although I am not in the habit of quoting the devil, I can make no better appeal than to recall an incident from the life of the saint, in which the Father of lies, compelled to tell the truth for once, declared through the mouth of a possessed woman: "If there were three priests like you on earth, my kingdom would be destroyed."

I am confident that our American and Canadian confreres will welcome the chance to help the Pilgrimage to Ars continue and increase its effectiveness in the destruction of Satan's kingdom. The names of all those who heed our appeal will be inscribed in a "golden book" kept perpetually at the shrine of their great patron.

Checks should be drawn exclusively to the order of: The Most Reverend Rene Fourrey and mailed either to me at: Eveche de Belley, Ain, France or to my representative: Reverend Louis A. Genton, c/o Mr. Robert Brunner, 100 East 50th Street, New York 22, N. Y.

Incidentally, Father Genton stands ready to answer any and all inquiries about the centenary of our projects and the Cure himself.

With sincere thanks for your priestly consideration, I am,
Your brother in the
Priesthood of Christ:
Rene Fourrey
Bishop of Belley

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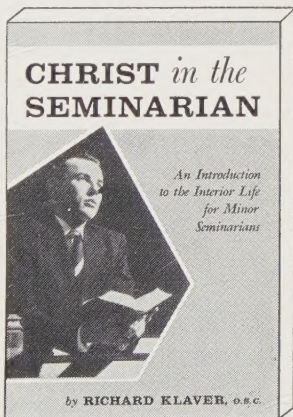
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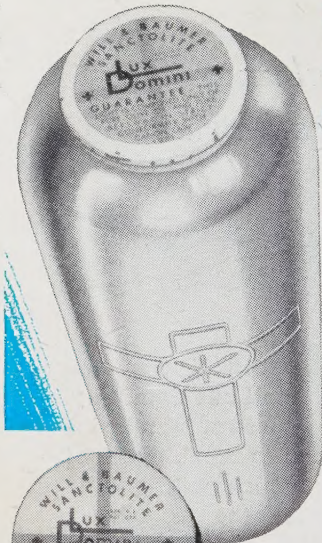
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